African Association for the Study of Religions
http://www.a-asr.org/

AASR
BULLETIN
# No. 42
MAY 2015

AASR EXECUTIVE
2010-2015

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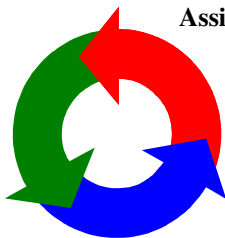
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FROM THE PRESIDENT

Another schoolyear has come and gone and many of you are preparing to get on the road for summer research, writing, or a well-deserved holiday with family and friends. We trust that all your plans will go well. For many of us the first quarter has been filled with mixed news. First, we would like to congratulate the Nigerian people for conducting free and fair elections and we look forward to a smooth transition. President Goodluck Jonathan demonstrated great statesmanship when he conceded the elections and congratulated President-elect, General Buhari. Nigeria has taken a big step forward to act like a giant democracy in Africa and we applaud this move. We trust that this transition opens a window for concerted actions that will bring the Boko Haram insurgency to an end.

Two events that have taken place remind Africanists that we live at dangerous times. Early in April members of the Al-Shabab, the Al Quida linked group in Somalia, stormed the campus of Garissa University in Kenya and killed 147 people. This brutal attack was supposedly carried out to punish Kenya for sending members of her armed forces to serve as part of the multinational force to contain the violence being perpetrated by Al-Shabab and other parties in Somalia. This gruesome attack in Kenya left many families mourning, caused fear, and severely compromised peace in the region. But more importantly for us as scholars, it made it more challenging for us to insist, as we should do, that the public must separate the actions and violence of radical elements from the many people who are devout followers of Islam, especially because in the Kenyan attack, the militants themselves deliberately separated and spared Muslim students. We hope that the authorities in Kenya and the African Union with the support of the international community will not spare any efforts to find a solution to the crisis in Somalia and the region.

The second event that shocked us was the brutal killings of foreign nationals in South Africa, in what many observers and some South African leaders have condemned as xenophobic attacks. While there is no doubt that South Africa deals with a huge influx of migrants from different parts of the world, it is not the case the migrants are the cause of economic hardships as it is often portrayed. A statement from the Home Affairs department in South Africa clarified the confusion. South Africa like every growing economy is struggling with a growing influx of migrants. The situation calls for a dialogue that will employ all appropriate legal and constitutional measures rather than xenophobic violence. We should note that targeting mostly other Africans, and specifically Africans from North of the Limpopo, raises serious questions about African unity and future cooperation. It compromises and diminishes the African image and sense of ubuntu which South African leaders themselves have championed as they heralded the birth of the rainbow nation. We call on the South African government to do all in its power to protect the rights of all people within its borders as they work out the questions of immigration.

We look forward to seeing many of you at the XXI World Congress of the International Association for the History of Religions, August 23-29, in Erfurt, Germany. There are many exciting panels educational tours planned for that week and we en-

courage you to take advantage of these activities when you are at the Congress. Elections will be held at this Congress and we encourage you to visit the Congress webpage for all the information you need: http://www.iahr2015.org/iahr/index.html.

In the meantime, permit me to congratulate our members who have been nominated to run for office in the IAHR Executive. Afe Adogame has been nominated to run for the position of IAHR Secretary General, and Anne Kubai has been nominated to run for the position of IAHR Vice President. I invite you to attend the business meeting of the African Association for the Study of Religion at the Congress on Monday evening, August 24, 2015. Check the program for further details.

Elias Bongmba

FROM THE TREASURER

AASR FINANCIAL REPORT FOR 2014

Dear AASR Members,

Please find below our incomes and expenditures for 2014. As the report shows, our financial position improved considerably in 2014 because more members paid their membership fees. We want to keep the momentum for 2015 because that would put us in a strong financial position as we head to Ghana in 2016 for our conference and general meeting. It would also enable us to put our plans and vision into practice.

I am particularly grateful to members of the Organising Committee of the Cape Town Conference for the prudent way they managed the conference fees and donations. They returned a surplus to our accounts. Thanks also to members who made donations in addition to paying their fees.

I would like to appeal to those who have not paid their dues for 2015 to do so by the end of July when the de-registration process will commence. Payment can be made through PayPal on our website (http://www.a-asr.org/) or directly into our bank account using these details:

= Account Name: African Association for the Study of Religions
= Bank: Bank of Scotland
= Branch Code: 80-20-00
= Account No. 00208442
= IBAN: GB05 BOFS 8020 0000 2084 42
= BIC: BOFSGB21168

Those who are not able to make electronic transfer should pay through their Country Representatives. You can find the names and contact details of country representatives by following this link: http://www.a-asr.org/aasr-executive/

Thank you once again for your continued support. Together we will build a financially stronger and more influential AASR.

Yours sincerely,
Abel Ugba, AASR Treasurer

AASR Financial Report for 2014

Carry over from 2013[1]	£1199.33

Receipts

Through Bank Account:	£6924.64
Through Paypal	£2366
Total Receipts	**£9290.64**

Categories of receipts

Donation from Nimenja Institute	£398.48
IAHR donation to Cape Town (CT) conference	£958
Exco Member Travel Assistance donation	£1000
Surplus returned by CT conf. committee	£1625
Conf payments, membership fees and donations	£5309.16

Expenditures:

Transferred to CT conference Committee	£5,100
CT Travel Assistance to Exco members	£1000
Other CT-related expenses	£150
Bank charges	£15
Total Expenditure	£6265

Balance in 2014	£3025.64
Carry over from 2013	£1199.33
Total	**£4224.87**

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[1] For the AASR Financial Report for 2013, cf. *AASR Bulletin* 40 (May 2014): 4-5 at http://www.a-asr.org/wp-content/uploads/2014/08/AASR-Bulletin-40.pdf

Afe Adogame
AASR General Secretary

AASR EXECUTIVE COMMITTEE NOMINATIONS 2015-2020

You will recall that some revisions to sections of the AASR Constitution were proposed, discussed, amended and approved during the AASR General Meeting held at the University of Cape Town, South Africa, on Friday 1ˢᵗ August 2014. Inter alia, article 6 now stipulates that

a.) "The officers of the Association who form the Executive Committee shall be: President; Vice-President; General Secretary; and Treasurer. Other officers may be added as deemed necessary;

b.) These Officers shall be elected for a five-year term. They shall be eligible for one more term in the same office. They shall serve as a rule no more than three consecutive terms in different offices;

c.) The AASR Executive Committee selects and appoints other Officers, such as Webmaster(s); Editor(s) of the *AASR Bulletin;* Editor(s) and Reviews' Editors of the *AASR e-Journal*; Publications Officer; and Representatives, regional and national. The latter will preferably be elected by the AASR members of a region or nation. Elections made in the regional/national contexts are subject to the ratification of the Executive Committee;

d.) The AASR Officers, elected and appointed, together constitute the AASR International Committee (AASR-IC)."

In accordance with the protocol governing elections of a new Executive Committee (AASR Constitution, article 7.a-f), a Nominations Committee was duly constituted at the general meeting to facilitate the nomination and election procedures towards the next election that will take place at the AASR General meeting to be held during the IAHR Congress in Erfurt, Germany in August 2015. The Nominations Committee comprises: i) Gerrie ter Haar, ii) Atiemo Abamfo, iii) Lovemore Togarasei, and iv) Marja Hinfelaar.

Following the last constitutional changes at the Cape Town general meeting, only four positions [as above] are up for general elections. All the other positions are at the discretion of the Executive Committee. I am delighted to inform you that the AASR Nominating Committee has completed her task concerning the upcoming elections. The Committee unanimously agreed on the list of candidates presented below. All candidates have wholeheartedly accepted their nomination and the Committee is delighted about their genuine interest and sense of commitment. On the basis of these nominations by the Nominations Committee, the current AASR Executive proposes that the following nominees be elected to the several offices of the AASR Executive 2015-2020.

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Counternominations:

Article 7 (a-f) of the protocol governing elections states:

"a. Both the AASR Executive and AASR members may propose candidates for office;

b. The AASR Executive appoints a Nominations Committee of AASR members who do not seek office themselves. It may solicit nominations from AASR members. It shall submit nominations for the next Executive no later than six months before the elections at the IAHR quinquennial World Congress;

c. AASR members may nominate counter-candidates for particular offices until one month before the elections. Counter-nominations must be sent electronically to the AASR General Secretary. Each counter-nomination must be supported by electronic mail by at least three AASR members. They must also have ascertained that their nominee is willing to serve in the office for which they nominate her or him;

d. The list of candidates proposed by the Nominations Committee must be made public in AASR Bulletin and on the AASR website at least three months before the elections are due. Counter-candidates must also be listed on the AASR website and be communicated to the AASR membership by other means of electronic communication at least one month before the elections are due;

e. The elections shall be held during the AASR General Meetings at the quinquennial IAHR World Congresses. They shall be supervised by the members of the Nominations Committee present; and

f. The AASR members then present shall be deemed to represent the total body of the AASR members. However, members who cannot travel to the congress may exercise their voting right electronically by sending in their votes in an attachment to the chairperson of the AASR Nominations Committee. (These attachments will be opened and counted only after the members present have cast their votes). Or they may delegate, in writing, their votes to AASR members who attend. After their authorization(s) have been verified by the chairperson of the Nominations Committee, these members cast as many extra votes as they have been authorised to cast in addition to their own vote."

Drawn from the above, I would like to draw your attention to the fact that all AASR members, including those within the Executive, have therefore the right to make counter-nominations against any nominee to a post proposed above by the AASR Nominations Committee 2015-2020. Counter-nominations may be made up until one month before the elections in the AASR General Meeting during the IAHR Congress in Erfurt, Germany, from 23 to 26 August 2015.

   Counter-nominations should be sent electronically to the AASR General Secretary [Afe Adogame: a.adogame@ed.ac.uk] before 22 July 2015. Counter-nominations must be supported by at least one other AASR member. They will be made public on the AASR website on 23 July 2015.

Letter of acceptance or rejection

All counternominees, particularly those who will not attend the IAHR Congress in Erfurt, are requested to write an electronic letter of acceptance or rejection of their nomination to the Chairperson of the Nominations Committee 2015-2020, Gerrie Ter Haar [terhaar@iss.nl] prior to the elections in August. Members of the Nominations Committee attending the Congress will supervise the election during the AASR General Meeting in Erfurt.

Let me use this opportunity to convey the gratitude of the Executive Committee to the Nominations Committee for an excellent job and for their readiness to serve AASR in this capacity.

COUNTERNOMINATIONS
IAHR EXECUTIVE 2015-2020

According to the IAHR Constitution (§ 4c) and Rules of Procedure (Rule 16), as well as the IAHR Nomination Procedure for the Executive Committee,[2] the members of the IAHR International Committee may ʹpropose alternative nominations not less than three months prior to each quinquennial congressʹ. The following ʹalternative nominationsʹ[3] have been duly proposed:

For Vice President: Veikko Anttonen, Finland (nominated by the *Svenska Samfundet för Religionshistorisk Forskning*/Swedish Association for Research in Comparative Religion)[4]

For General Secretary: Jenny Berglund, Sweden (nominated by the *Società italiana di storia delle religioni*/Italian Association for the History of Religions)[5]

For Further Members (in alphabetical order):

= Milda Alisauskiene, Lithuania (nominated by the *Ukrayins'ka Asotsiatsiya Religiyeznavtsiv*/Ukrainian Association of Religion Researchers)[6]

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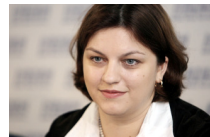
[2] http://www.iahr.dk/nominations.php
[3] For the nominations on behalf of the current IAHR Executive, cf. *AASR Bulletin 41* (November 2014): 12-14, at
http://www.a-asr.org/wp-content/uploads/2014/12/AASR-Bulletin-41.pdf
[4] https://veikkoanttonen.wordpress.com/
[5] https://www.sh.se/p3/ext/content.nsf/aget?openagent&key=sh_personal_profil_en_718549
[6] https://vdu-lt.academia.edu/MildaAlisauskiene

= Chae Young Kim, Korea (nominated by the *Magyar Vallástu-dományi Tarsaság*/Hungarian Association for the Academic Study of Religions)[7]
= David Thurfjell, Sweden (nominated by the *Svenska Samfundet för Religionshistorisk Forskning*/Swedish Association for Research in Comparative Religion)[8]

The election shall take place, according to the IAHR Rules of Procedure, Rule 16e-16h, in two rounds during the meeting in the International Committee:

16.f The first round concerns the election of the eight officers: President, two Vice-Presidents, General Secretary, Deputy General Secretary, Treasurer, Deputy Treasurer, and Publications Officer.

16.g Those whose candidacy is unopposed shall be declared ʹelected unopposedʹ. All others are elected by secret ballot.

16.h The second round concerns the election of the four further members. Election is by secret ballot. In case of a tie for the second place, a second round of ballots shall be cast concerning those candidates with the tie number of votes.

Elias K. Bongmba
AASR President

REPORT OF THE
6TH AASR CONFERENCE
AT UCT, CAPE TOWN,
JULY 30-AUGUST 2, 2014

1. *Venue*
a. The decision to hold the 6th ASSR Conference in South Africa was made during the 5th ASSR Conference at Egerton University in Kenya.
b. On May 7th 2013, Elias Bongmba, AASR President, met with Professor Abdulkader Tayob, Nabowayah Kafaar and other members of the Department of Religion at the University of Cape Town at Vineyard Hotel and Spa in Cape Town to lay down the logistics.
c. At this meeting Bongmba invited Professor Tayob to serve as Chair and Convener of the Conference. He told Professor Tayob that he would extend an invitation to Professor Madipoane Masenya of UNISA to serve as Co-Chair and con-

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[7] [?] https://www.facebook.com/youngche.kim.9
[8] https://www.sh.se/p3/ext/content.nsf/aget?openagent&key=sh_personal_profil_en_967780

vener. Both agreed to serve in these roles. Nabowaya Kafaar, Research Assistant to Professor Tayob agreed to serve as corresponding Secretary and main Logistics Coordinator of the Conference whose duties included handling the day to day correspondence and the logistics at the direction of Professors Tayob and Masenya.

d. Nominations were made for a conference larger academic committee that would be charged with the responsibility of reading and approving abstracts.

e. Both Professors Tayob and Masenya agreed to let the executive committee decide the final venue. After several days of email exchange, the Executive agreed to hold the conference at the University of Cape Town and it was agreed that the conference would be held at the historic UCT Business School campus, Breakwater Lodge, at the Water Front.

f. The AASR Conference Committee included the following members:
    i. Abdulkader Tayob, Co-Chair, University of Cape Town
    ii. Madipoane Masenya, Co-Chair, UNISA
    iii. Elias Bongmba, AASR President, Rice University
    iv. Afe Adogame, AASR Secretary General, University of Edinburgh
    v. Abel Ugba, AASR Treasurer, University of East London
    vi. Melissa Browning, Web Specialist, Loyola University
    vii. Jan Platvoet, Web Specialist
    viii. Nabowayah Kafaar, Corresponding Secretary and Logistics Coordinator, University of Cape Town

g. It was also agreed that Tayob, Masenya, and Bongmba with the assistance of Kafaar, would maintain correspondence regularly to facilitate decision making and refer complex questions to the conference committee.

h. The dates of the Conference were set as Wednesday, 30th July 2014 – Saturday, 2nd August 2014, University of Cape Town, Graduate School of Business, Breakwater Lodge, South Africa.

2. *Theme*
a. The planning committee selected as theme, *Religion, Ecology and the Environment*.
b. This theme was presented to the conference committee and the executive in one email and they all pointed out that this was also the theme of the 4t[h] AASR conference at Ile-Ife, Nigeria, in 2010. But after discussion, they all agreed to maintain this theme as it was an important issue for African countries. One agreed on: *Religion, Ecology, and the Environment in Africa and the African Diaspora*.
c. Subthemes include:
    i. Climate change and the debates on climate change
    ii. Nature and nature religions in an age of environmental challenges
    iii. Religious authority and environmental challenge
    iv. Eco-feminism
    v. Climate change and food security
    vi. The environment and the crisis of safe drinking water
    vii. Ecology and economics

    viii. Ecology, philosophy, and ethics
    ix. Comparative religious view of environmental action
    x. Theology, ecology, and environmental challenges and promise
    xi. Ecological and environmental ethics
    xii. Ecology, environment and political responsibility
    xiii. Philosophical perspectives on ecology and the environment
    xiv. The economics of climate change and environmental sustainability

d. Bongmba, Tayob, and Masenya drafted a call for papers that was approved by the Conference Committee and the Executive and it was then published on AASR website and sent to all interested parties.

e. Bongmba, Tayob, Adogame, and Professor Rosalind Hackett, member of AASR and IAHR President met at Hope University Liverpool, UK during the IAHR-IC (International Committee) meeting, September 3-6, 2013. They agreed to especially to invite The International Society for the Study Religion and Nature to co-sponsor the Conference. Bongmba extended the invitation and the ISSRN nominated its founding President, Professor Bron Taylor, to deliver the keynote address at the conference.

3. *Progress towards the Conference*
a. Protea Hotel at the Breakwater Lodge was designated Conference hotel.
b. An account was set up at the University of Cape Town to process registrations, and participants were encouraged to book their hotel directly with Protea hotels.

4. *Number of Abstract Submissions*: 90.
Professors Tayob, Masenya, Bongmba, and Kafaar, worked with the committee to organize panels and the program was designed by Tayob and Kafaar.

5. *Conference*
a. Welcome and opening dinner:
b. Master of ceremonies: Prof Madipoane Masenya (ngwan'a Mphahlele), (University of South Africa)
c. Special Guests:
    i. Prof Sakhela Buhlungu, Dean of the Faculty of Humanities, University of Cape Town. He welcomed participants to the University of Cape Town and recognized the work done by Professors Tayob Masenya, Kafaar and the department of Religious Studies for hosting the 6th ASSR Conference in Cape Town. He lauded the research done at the department and the Humanities Division and pointed out that the theme of the conference focused an a pressing need for African countries.
    ii. Councilor Matthew Kempthorne, the Chair of the Portfolio Committee on Energy and Climate Change, City of Cape Town, welcomed delegated to Cape Town and delivered an important speech which reported on the state of the environment in the City of Cape Town and the challenges facing the City in addressing the environmental challenges.

  iii. The Executive Committee of IAHR were also our special guest at the conference and were introduced and welcomed by AASR President Elias Bongmba

d. Panels, keynote and plenaries

  i. Professor Bron Taylor, Professor of Religion and Environmental Ethics at the University of Florida, presented a well-attended keynote address in which he introduced the work and research of the ISSRN and presented the challenges facing the global community, arguing that the questions raised by the environment, ecology, and climate change were central to the study of religion. He mapped new questions and future challenges in the study of religion and nature.

  ii. Plenary Sessions: Four Plenary Sessions addressed different aspects of the theme of the conference.

   1. Professor Victor Molobi – Associate Professor of Missiology attached to the Research Institute for Theology and Religion, University of South Africa (UNISA): *Tracing the Myths behind Trees and Shrubs in the Bushveld Area of South Africa: The Intersection of Religion and Environmental Care*

   2. Professor Ernest Conradie – Senior Professor, Department of Religion and Theology, University of Western Cape (UWC): *Penultimate Reflections on the Root Causes of Environmental Destruction in Africa*

   3. Ms Kate Davies, Bishop Geoff Davies, Ms Juanita Greyvenstein, South African Faith Communities Environment Institute (SAFCEI): *Stories of Eco-Justice Praxis from Southern Africa*

   4. Dr Afe Adogame: *Publish or Perish? The Politics of Academic/Scholarly Publishing, Grant Writing and Job Marketing Realities*

  iii. Special Panels included:

   1. *Wilderness in/as Sacred Space* (Prof Magnus Echtler, University of Bayreuth, & Prof Franz Kogelmann, University of Bayreuth)

   2. *ʿIf all the trees on earth were pens…' (Qur. 31: 27): Intersections between Botanic Knowledge and Writing Practices in West African Islam* (Dr Andrea Brigaglia, University of Cape Town)

   3. AASR Special Panel: *Research Methods in & Research Methodology for the Study of Religion* (Dr Afe Adogame, University of Edinburgh)

   4. AASR Special Panel: *Publish or Perish?: The Politics of Academic/Scholarly Publishing, Grant Writing and Job Market Realities* (Dr Afe Adogame, University of Edinburgh)

   5. *Religious Ritual and Social Capital Formation in South Africa* (Prof Cas Wepener, University of Pretoria)

   6. *Teaching Religion and Ecology: Engaging Teaching Methodologies and Practices for Embodied Learning* (Dr Nina Hoel, University of Kwazulu-Natal & Dr Elaine Noguiera-Godsey, University of Cape Town)

   7. *Nature, Religion, Colonial and Postcolonial Modernity in Africa* (Prof Isabel Mukonyora, Western Kentucky University)

8. *Women Religious Scholars and Activists in Dialogue on Southern African Women's Ecological Wisdom* (Prof Annalet Van Schalkwyk, UNISA, Pretoria)
9. *Ecological Readings of Ancient Texts in African Contexts* (Prof Schalk Van Heerden, UNISA, Pretoria)
10. *Stories of Eco-Justice Praxis from Southern Africa* (Ms Kate Davies, Mr Geoff Davies, Ms Juanita Greyvenstein, South African Faith Communities Environment Institute [SAFCEI])

e. AASR Business Meeting, August 1, 2014.
   i. AASR President presided over the Business Meeting of the Association. It was attended by delegates and members of the IAHR International Executive Committee.
   ii. The most important business item of the Business Meeting was the discussion of the Revised Constitution.
   1. Dr. Jan Platvoet, who was appointed by the Executive to propose revisions to the Constitution, presented the draft to the members noting:
       a. The proposed draft had been submitted for review to the executive and all the members of the association prior the Conference.
       b. He highlighted the proposed changes and called for a discussion. After a general discussion and suggestions of specific language items, members approved the revised constitution.
       c. AASR President thanked Dr. Platvoet for all the work he had done to ensure openness during the constitutional revision process and leading a fruitful dialogue and answering all the questions during the discussion leading up to the adoption of the Constitution.
   2. As part of the Constitutional review and also general discussion, delegates agreed that all future participants at the AASR conference should register as AASR members and pay their membership dues in addition to the conference fee before they can participate.
   3. Members also agreed to review membership rolls and drop inactive members when those members fail to pay their dues.
   iii. The delegates voted to hold the 7th AASR Conference in Ghana. The dates will be agreed on in consultation with the Ghana association.
   iv. The Executive Committee of IAHR was introduced and its Secretary General Professor Jensen greeted the delegates and thanked the AASR for this warm hospitality.
   v. AASR President thanked the Executive Committee of IAHR for its sponsorship of the Cape Town Conference.

f. Brief Statistics
   i. Number of Abstract Submissions: 90
   ii. Number of papers presented: 48 papers (4 Nigerian participants failed to attend due to visa problems).
   iii. Number of registered participants, including presenters, chairs = 109
   iv. IAHR Executive members attending the opening dinner: 4 (Hackett, Tayob, Bocking, Jensen, Morny with partners)

    v. AASR Executive and Conference Organization members attending the opening dinner: 5 (Tayob, Ugba, Bongmba, Masenya, Adogame)

   vi. From the vouchers that we have collected, kindly note the number of meals booked:

      1. Opening Dinner: 76

      2. Lunch day 1 – 78

      3. Lunch day 2 – 73

      4. Lunch day 3 – 68

g. Total Cost R168,166.15

    i. Includes: conference package, dinner, gifts for keynote speakers, venue costs, equipment, materials (lanyards, portfolios), printing, posters, secretarial support, student volunteers, business meeting.

   ii. Balance US$ 1, 900

6. *Overall Observations*

a. The structure put in place in Cape Town worked well.

b. We faced challenges with visa issues which made it difficult for four Nigerian colleagues to attend the meeting. We should note that Professor Tayob intervened in many cases before some of the visas were issued.

7. *Vote of Thanks*

a. On behalf of the AASR, we extend our thanks to the University of Cape Town, The Dean of Humanities, Professor Bhulungu, the Department of Religious Studies, Professor Tayob, Nabowaya Kafaar and other members of the staff of the department for all the work they did to make this a successful conference.

b. We also thank Councillor Matthew Kempthorne, the Chair of the Portfolio Committee on Energy and Climate Change, City of Cape Town, for welcoming us to Cape Town.

c. We thank the International Society for the Study of Religion and Nature for being a Co-sponsor of this conference.

d. We thank the IAHR and its executive committee for the generous grant extended to us to host this conference.

e. We thank the conference committee, and especially Professor Tayob, Professor Masenya, Professor Bongmba, and Nabowayah Kafaa, who handled the correspondence and coordination of the panels.

f. We thank Professor Taylor for delivering the Keynote address, and the plenary speakers: Professor Victor Molobi of UNISA; Professor Ernest Conradie of the University of the Western Cape; Ms Kate Davies, Bishop Geoff Davies, Ms Juanita Greyvenstein, South African Faith Communities Environment Institute (SAFCEI); and Professor Adogame of Edinburgh University. We also thank Professor Isabel Mokunyora of Western Kentucky, Professor Esther Acolatse of Duke University, and Dr. Nina Hoel for responding to the plenary papers.

g. We thank the team of six students of the University of Cape Town who served during the conference in various capacities including media coverage, esp. through the numerous splendid photographs taken by Jamie B. Ashton.

OBITUARY

DR. KAREN MCCARTHY BROWN
PROFESSOR EMERITA OF THE ANTHROPOLOGY
AND SOCIOLOGY OF RELIGION, DREW UNIVERSITY

By J. Terry Todd, Associate Professor, Drew Theological School[9]

Karen McCarthy Brown died on March 4, 2015. She was professor emerita of the anthropology and sociology of religion at Drew University, where she taught from 1976 until her retirement in 2009. She was the first tenured woman on the Theological School faculty, and the first woman to achieve the rank of full professor. She was a tireless advocate to increase racial, ethnic and national diversity among the Theological School faculty as well as to achieve gender parity in the faculty.

Brown was a noted anthropologist and religious studies scholar, whose work was focused on understanding and interpreting the religious practices of the Haitian Diaspora, particularly Vodou, one of the world's most misunderstood and maligned spiritual traditions. In her three decades of fieldwork throughout Haiti and in the United States, Brown developed her central insight: that Vodou was, at its heart, a religion of healing. Brown argued that Vodou's complex philosophy of self and spirit, as well as its rituals of trance and possession, brought opportunities for healing of bodies, minds and fractured human relationships. Her form of ethnographic research challenged traditional anthropological models of participant-observer methods.

During Brown's research, she formed an abiding friendship and working collaboration with Marie Thérèse Alourdes Macena Champagne Lovinski, better known as Mama Lola. Under Lola's guidance, Brown was initiated as a *manbo*, a Vodou priestess. From Brown's years of research and relationship building in Haiti and the United States, the University of California Press published, in 1991, the groundbreaking work *Mama Lola: Vodou Priestess in Brooklyn*. Now in its third edition, the book has won many awards, including the Victor Turner Prize of the American Anthropological Association and the best first book in the History of Religions of

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[9] This Obituary was published at: http://www.drew.edu/news/2015/03/11/in-memoriam-karen-mccarthy-brown

the American Academy of Religion. A French translation of *Mama Lola* is now being prepared.

Along with her colleagues Dr. Arthur Pressley and the late Professors Otto Maduro and Ada Maria Isasi-Diaz, Brown was one of the founders of the Newark Project, a multi-year research initiative designed to better understand and interpret the rich religious worlds of Newark, New Jersey. The project continued for a decade, deepening Drew University's relationships to the city of Newark and its residents. As part of the Newark Project, Brown secured a major grant from the Ford Foundation to fund doctoral-level research to map the changing religious landscapes of Newark. That program produced a number of doctoral dissertations and many subsequent publications. In addition, the Newark Project established a program to pair Theological School students with Newark residents living with HIV-AIDS at the very height of the epidemic in that city. In her Newark Project initiatives, as well as in her other work, Brown was a relentless critic of neo-liberal economics and the effects it had on the lives of poor people in Newark, in Brooklyn, in Haiti, and beyond. She was also a fierce supporter of LGBT equality.

Brown was a graduate of Smith College (BA, 1964), Union Theological Seminary (MA, 1966) and Temple University (PhD, 1976). She held leadership positions in many scholarly societies, including the American Academy of Religion, the American Anthropological Society, the Haitian Studies Association and KOSANBA, the Society for the Scholarly Study of Haitian Vodou, which bestowed on Brown, in 2009, a special lifetime achievement award.

TWO REQUESTS

Religious Studies Review (RSR), the only major review of books in religion,[10] needs reviewers and is reaching out to African scholars to participate in this review journal. Scholars of African Religions (Indigenous, Christianity, Islam, and the other world religions with religious communities in Africa) can participate by, first, by asking your publishers to send us a copy of your book for review published within the last two years to our office in Houston:

Religious Studies Review - MS 156

Rice University, P.O. Box 1892, Houston, TX 77251-1892, USA

And secondly, by writing reviews for RSR especially for the books we get on Africa. We publish two kinds of reviews; a shorter review which we call booknote, which introduces the reader to the book and either recommends it or just let readers know what the book is about so they can decide if they will use it for courses. The second is a review essay which can be based on one significant work on several books. I will encourage several of you to consider writing these review essays because those essays situate the work in its intellectual context and evaluates the scholarship and significance of the work.

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[10] http://onlinelibrary.wiley.com/journal/10.1111/%28ISSN%291748-0922

   If you know of upcoming publications you would like to review, please let us know and we will make arrangements to send the book to you if the publisher gives us a review copy.
   Finally, so much great work is published in Africa and we need to get word out through these review processes.
Sincerely,

Elias Bongmba
Managing Editor, Religious Studies Review - MS 156
Rice University, P.O. Box 1892, Houston, TX 77251-1892, USA

A NEW JOURNAL

Journal of Gender and Religion in Africa (JGRA): *Interdisciplinary Gender Studies in the Humanities* 1, 1 (April 2015)[11]

Contents 1,1 (2015)

Editorial
Annika Thiem, ′Activist Theory: Feminist Philosophy and the Praxis of Critique′
Lilly Nortjé-Meyer, ′Engendering the Production of Religious Knowledge: A Critical Review′
Hendrik Viviers, ′Whence the Gendering of "Theory of Mind" : Nature or Nurture?′
Johannes Wolmarans, ′The Female in New Testament Malespeak′
Nadeem Mahomed, ′Between "Yes" and "No": Amina Wadud and Scriptural Imperatives′
Farid Esack, ′History and Politics of Islamic Feminism: A Comparison of the Works on Islam and Gender by Amina Wadud and Kecia Ali′
Shan Simmonds, ′Intersections of Gender, Religion and Culture in Adolescent Girls' Narratives: Curriculum Considerations for Religion Education (RE)′
Glynis Parker, ′"It's the Babies that Keep Us Back": Perceptions of Gender Equality in the Lives of a Sample of Black South African Women′
Shahana Rasool, ′Do We Accept the Unacceptable?: The Privatisation of Women Abuse by Informal Networks in South Africa′
Ylva Rodny-Gumede, ′Race, Class and Gender and the Transformation of the South African News Media′
Safiyyah Surtee, ′Menstruation in Islamic Jurisprudence: An Embodied Feminist Reading′

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[11] cf. https://www.facebook.com/pages/Journal-of-Gender-and-Religion-in-Africa-JGRA/263417077043712

A PHD IN ETHNOBOTANY

Diana Quiroz,[12] 2015, *Do Not Fear the Supernatural!: The Relevance of Ritual Plant Use for Traditional Culture, Nature Conservation, and Human Health in Western Africa*. Wageningen [The Netherlands]: Wageningen University, 250 pp., ISBN 978-9462572607

Summary[13]
Plants still play an overriding role in African traditional medicine, as large sectors of the continent's population prefer or considerably rely on herbal treatments as their primary source of health care. Traditional medicine, which is defined as the sum of knowledge, skills, and practices used to prevent and treat diseases, often involves consultation with spiritual healers and diviners, who in turn consult supernatural entities to diagnose their patients. At the same time, these traditions and the rites that are related to their practice are categorised as "obscure" and considered unscientific by academia.

The overall aim of this thesis was to advance the understanding of the different dimensions of plant use in the context of traditional religions in two western African countries: Benin and Gabon. First, by documenting the use of plants by adepts of Vodoun in Benin and Bwiti in Gabon; and second, by exploring the associated knowledge that sustains these practices. Its purpose was to contribute to an improved plant resource management and, ultimately, the development of culturally appropriate interventions aimed at the conservation of useful plant species and their ecosystems, as well as the improvement of human health in settings similar to those of our countries of study.

Departing from the disciplinary perspective of ethnobotany, this work included theories and quantitative and qualitative methods of data collection and analysis drawn from botany, anthropology, ethnology, ecology, and pharmacology. Data were collected in a period of more than a year, which was divided in two fieldwork stays, each in Benin and Gabon.

This thesis was organised into six chapters. In Chapter One, I laid out the conceptual framework and introduced the study sites. Based on an assessment of the relevance of this study, I framed its overall objective and research questions.

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[12] Diana Quiroz hails from Mexico. She is a Research Fellow in Botany at the Naturalis Biodiversity Center of Leiden University. She holds a B.Sc degree in Environmental and Resource Management from Brandenburg Technological University at Cottbussenftenberg, Germany, and a M.Sc. degree in Ecological Agriculture from the University of Kassel, also in Germany. She defended her PhD thesis at Wageningen University, The Netherlands, on 20 March 2015. She took part in the AASR Conference at Cape Town, July 30 to August 2, 2014.
[13] Cf. http://library.wur.nl/WebQuery/clc/2083996

Medicinal plants are not only acknowledged for their importance in satisfying the health needs of people in sub-Saharan Africa, but also for the role their commercialization plays as a source of income for vulnerable groups. In spite of this recognition, little is known about the implications of medicinal plant trade for the sustainability of the plant species involved, especially when data on the volume and diversity of species sold at the markets are not available. In Chapter Two, we addressed this gap by providing an estimation of the volume and economic value of the domestic market in herbal medicine in Benin. We also highlighted local health concerns reflected by the medicinal plant market and found that ritual plants were the largest use category for which vendors catered in the markets of Benin. Additionally, we suggested some species with possible sustainability issues.

In Chapter Three, we explored the potential link between two different social mechanisms that regulate the use of plant resources (taboos and sacrifices) and the scarcity of ritual plants in Benin and Gabon. The scholarly discussion around the origin and necessity of taboos has found these to exist either as a means to avoid potential diseases or to control the use of natural resources. Moreover, empirical data has shown that taboos reflect resource abundance. These studies, however, have primarily focussed on the use of wild animals as food. By providing quantitative data based on questionnaires with local informants, we found evidence that restrictions (such as taboos and sacrifices) were an indication of resource scarcity of ritual plants, thus advancing new explanations to the existence of these social mechanisms.

In Chapter Four, we revised two of the notions that are central to our study: 'religion' and 'traditional religion', this time as defined by the people who profess these faiths in Benin and Gabon. Plant use in the context of traditional religions has been commonly described from an outsider's perspective. The same is true for religion and traditional religions. In this chapter, we learnt that plants played a central role in the religious traditions of Benin and Gabon, both for adepts and non-adepts of Vodoun and Bwiti.

In Western science, the effects of ritual plants on human health have been proposed to be a matter of belief. In Chapter Five, we discussed the potential pharmacological effect of culturally salient and economically important ritual plants on their users. We did that by contrasting their mode of application to proven pharmacological properties gathered from the literature. Additionally, we described folk categories of illness related to supernatural agents (e.g. evil spirits, ancestors, and sorcerers), as well as diseases recognised by biomedicine but that are attributed supernatural causes by people in Benin and Gabon. We discovered that in both countries an important proportion of the ritual applications of plants suggest a pharmacological effect on their users.

Finally, in Chapter Six, I addressed the research questions formulated in Chapter One and discussed our work's methodological issues as well as its implications to other scientific disciplines. I also highlighted the possible applications of the research results in informing nature conservation and human development interventions, as well as some possibilities for future research. Moreover, I reached five conclusions about Bwiti and Vodoun in our countries of study: (1) Plants and other elements of the natural world play a central role in the religious traditions of Benin and

Gabon, both for adepts and non-adepts of these traditions. (2) Social mechanisms such as taboos and sacrifices are a form of adaptive management of plant resources that respond to perceived scarcity of ritual plants by their users. (3) Ritual applications of plants used in our countries of study suggest a pharmacological effect on their users, as opposed to the previous assumption that their effectiveness is a matter of belief. (4) By being the backbone of the medinal plant trade in Benin and Gabon, ritual plants represent an important source of income for a substantial sector of the population of these two countries. (5) The Western notion of 'ritual' in the context of western African plant use is an important mechanism for the preservation and transmission of ecological, historical, and medicinal knowledge. These conclusions point to the need to question the assumptions upon which the study of plant use in the western African context has been typically approached. Finally, I concluded that as long as the exercise of agency by supernatural entities is acknowledged, considering these practices as 'religious' is justified from an etic perspective.

PERSONS & POSTS

Lovemore Togarasei, Professor of Biblical Studies at the University of Botswana and Professor Extraordinary at North West University in South Africa, has been awarded the Georg Forster Research Fellowship for Experienced Researchers (2014)[14] by the Alexander von Humboldt Foundation,[15] Germany. The fellowship will be hosted by Joachim Kügler at Bamberg University, Germany.

Birgit Meyer, Profesor of the Study of Religions in the Department of Philosophy and Science of Religions in the Faculty of Humanities at Utrecht University, Utrecht, The Netherlands, has been awarded the prestigious KNAW Academy Professorship Prize 2015. KNAW, the Royal Dutch Academy of Sciences, selects each year two ʹmid-termʹ professors (aged between 54 and 59 years) for excellency in research and publications. A grant of €1.000.000 goes with the nomination. The nominee may spend the money in research projects as she sees fit. Birgit Meyer is well-know for her numerous publications,[16] and as editor of the journal *Material Religion: The Journal of Objects, Art and*

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[14] http://www.humboldt-foundation.de/web/georg-forster-fellowship-hermes.html
[15] http://www.humboldt-foundation.de/web/about-us.html
[16] To mention only two: Birgit Meyer 1999, *Translating the Devil: Religion and Modernity among the Ewe in Ghana*. Edinburgh: Edinburgh University Press; Birgit Meyer 2012, *Mediation and the Genesis of Presence: Towards a Material Approach to Religion*. Utrecht: Utrecht University, Faculty of Arts [inaugural address delivered 19/10/2012]. Many of her other publications are mentioned in the rubric Recent Publications in *AASR Bulletins.*

Belief.[17] She is Vice President of the International Africa Institute at London. In 2012, she was awarded another prestigious prize: the Anneliese Maier Forschungspreis of the Alexander von Humboldt Foundation.[18]

Philomena Njeri Mwaura PhD, Associate Professor in the Department of Philosophy & Religious Studies at Kenyatta University, Nairobi, Kenya, and Director of the Centre for Gender Equity and Empowerment of Kenyatta University,[19] delivered the third Annual Hendrik Kraemer[20] Lecture at the PThU (Protestant Theological University) [21] at the Free University at Amsterdam, The Netherlands, on Wednesday 20 May 2015. The title of her address was: ˈGender Equity and Empowerment in African Public Theology: The Case of the Circle of Concerned African Women Theologiansˈ. The lecture explored the context in which African women live, their responses to the various challenges they experience, and how African women theologians respond to this context through theological reflection. Its key focus was on the contextual theological appraisal of specific aspects of human capability development and how this can offer to the church and the society a framework through which they can engage in their pursuit of gender justice and quality of life for all, but especially for women and girls who are the most vulnerable and marginalized. It concluded by proposing a strategy for a public theology informed by a framework that recognizes and utilizes women's capacities.[22]

ˈJan Platvoet and the Study of Religionˈ was the title of a symposium that was organised by **Leiden University Centre for the Study of Religion** (LUCSoR)[23] on Monday 8 June 2015 on the

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[17] Cf. http://www.ingentaconnect.com/content/bloomsbury/mar

[18] http://www.uni-heidelberg.de/presse/meldungen/2012/m20120914_forschungspreis.html

[19] http://www.ku.ac.ke/gender/

[20] Cf. http://www.pthu.nl/actueel/nieuws/hendrik-kraemer-2015-web/. Hendrik Kraemer (1888-1965) was a famous Dutch lay missiologist and linguistic scholar. After obtaining a PhD at Leiden University in the study of Indonesian languages in 1921, he served the Dutch Bible Society in Indonesia from 1922 to 1937. In 1937 he was appointed professor of the History of Religions at Leiden University. He quit this chair in 1948 to become the first Director of the World Council of Churches' Ecumenical Institute at Château de Bossey, Céligny near Geneva till his retirement in 1955. On Kramerˈs polemical Barthian theology cf. http://www.bu.edu/missiology/missionary-biography/i-k/kraemer-hendrik-1888-1965/.

[21] PThU is the state-funded theological institute for the training of future PKN ministers (of the the Dutch Calvinist Church) in confessional disciplines of dogmatic, pastoral, and other theological disciplines after they have obtained an MA in ˈpublicˈ academic theology at the Faculty of Theology of the Free University at Amsterdam, or at Faculty of Theology & Science of Religions at the University of Groningen. PThU is located at the Free University and Groningen University.

[22] Cf. http://www.pthu.nl/actueel/agenda/hendrik-kraemer-2015-web/

[23] Cf. http://hum.leiden.edu/lias/lucsor/news/8-june-2015-symposium-jan-platvoet-and-the-study-of-religion.html

occasion of Jan Platvoet's upcoming 80th birthday. Gerrie ter Haar, Jim Cox, Frans Wijsen, Corey Williams, Ab de Jong, Wouter Hanegraaff and Annette Jansen reviewed his 'heritage' for the academic study of religions, particularly of Africa, the comparative study of religions, particularly spirit possession, ritual studies, and the history of the study of religions in the Netherlands, Africa and elsewhere; and to the AASR.
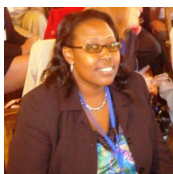
Dr. Damaris Seleina Parsitau, Director of the Institute of Women, Gender and Development at Egerton University, Njoro, Kenya, has been promoted to **Senior Lecturer** in the PHR (Philosophy, History & Religious Studies) Department of Egerton University. [24]

NEW AASR MEMBERS

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2.   Adjunct Faculty; PhD Cand (University of Manchester)
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6.   *Licence es-lettres* (Bachelor of Arts), (2001, Université d'Abomey-Calavi, Abomey-Calavi, Rep. of Benin); Master of Arts (2005, Fresno Pacific University, Fresno, California, USA); *Maîtrise es-lettres* (Master of Arts), (2006, Université d'Abomey-Calavi, Abomey-Calavi, Rep. of Benin); Doctor of Ministry (2008, Asbury Theological Seminary, Wilmore, Kentucky, USA)
7.   African Studies (Society, Culture, Religion) and Missiology/Evangelism; Theology and Practice of Peacebuilding and Conflict Transformation; Applied Anthropology and Political Theology
8.   African Traditions and Christianity; Colonialism and Post-colonialism; Wesleyan tradition; Evangelicals and Missiopolitics in Africa
9.   Wesleyan Theological Society (USA); The Manchester Wesley Research Center (UK), National Association for Community Mediation (USA)
10. = 2012, review of Marion Grau 2011, *Rethinking Mission in the Postcolony: Salvation, Society and Subversion* (New York: T & T Clark International), in *Religious Studies Review* 38: 146

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[24] For her fields of specialization and list of publications, visit:
http://www.egerton.ac.ke/index.php/Institute-of-Gender-and-Women-Development/damaris-seleina-parsitau-phd.html

= 2013, 'Narrative Healing with Scripture through the Agony of Postcolonialism', in Tapiwa N. Mucherera (ed.) 2013, *Glimmers of Hope: Toward the Healing of Painful Life Experiences through Narrative Counseling*. Eugene [OR]: Wipf & Stock Publishers, 143-163

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7. Biblical Studies (Old Testament); African Biblical Hermeneutics; Bible and Development; Work and the book of Proverbs
8. cf. 7
9. Ghana Association of Biblical Exegetes
10. = 2012-2013, 'An Empowered People: A Literary Reading of 1 Kings 12:1-20', in *McMaster Journal of Theology and Ministry* 14: 124-147

    = 2013, 'The Pedagogy of Sexuality in Proverbs Five'," in *African Journal of Evangelical Theology* 32, 2: 107-119

    = 2013, 'The Rhetoric of Work in Proverbs 24:30-34', in *Theoforum* 44: 153-167

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7. African Traditional Religion and Culture; Sociology of Religion
8. African Traditional Religion; Religion and Ecology
9. West African Research Association; Forum on Religion and Ecology; International Society for the Study of Religion, Nature and Culture (ISSRNC); Nigerian Association for the Study of Religions (NASR); Nigerian Association for the Study of Religion and Education (NASRE); Local Societies Initiatives (LSI) Issues in Science, Religion and the Environment; Nigerian Association of Biblical Studies (NABIS) Northern Zone; National Association of Science, Humanities and Educational Research (NASHER); Catholic Theological Association of Nigeria (CATHAN); Institute of Religion in an age of Science (IRAS), USA; Editor, *Journal of Local Societies Initiative*, Dept. of Religion &

Philosophy, Benue State University, Makurdi. 2010 to date; Editor, *Philosophy and Logic: Relevance to Contemporary Society*. Nsukka: Chuka Educational Publishers, 2006 to date; Editor, *Nigerian Journal of Humanities & Social Sciences*, published by the Centre for Academic Research and Publication Initiative for the Advancement of Human Knowledge, University of Nigeria Nsukka, Enugu State. 2008 to date; Editorial Assistance to *Ebonyi Journal of Humanities*, College of Education Ikwo, Ebony State, Nigeria. 2007 to date.

10. = 2010, *Religion and Ecology: A Comparative Study*. Makurdi: Obeta Printing and Publishing Company, 212 pp.

= 2012, ʿAge-long Land Conflicts in Nigeria: A Case for Traditional Peacemaking Mechanisms', in *Dynamic of Social Science Research* 2, 2 (December 2012): 19-39

= 2013, ʿTapping the Indigenous Knowledge Systems for Sustainable Development in Nigeria', in *SWEM: Journal of Religion and Philosophy* 3, 1: 145-153

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7. Catholic Theology; Christian Religious Studies; Philosophy of Religion; Educational Sciences
8. Interreligious Dialogue; Otherness; Radical/Political Islam; Fundamental Theology
9. IAMS (International Association of Mission Studies)
10. = 2012, ʿKatholisches Eucharistieverständnis und Inkulturation am Beispiel der afrikanischen Theologien', in *Ökumenische Rundschau* 61, 4: 457-470 (Catholic Understanding of the Eucharist and Inculturation in African Theologies)

= 2012 (with D. Amana), ʿThe Instrumentalization of the Feminine in Nollywood: A Critical Examination of a Systemic Definition and Disempowerment through Taboos', in *Makurdi Journal of Arts and Culture* 10, 1: 112-127

= 2013, ʿThe Boko Haram Insurgency in Nigeria: Combating an Ideological Exclusivism', in *Uma Journal of Philosophy and Religious Studies*. 8: 49-74

= 2014 (with D. Amana), ʿEthical Implications of Information Dissemination on the New Media', in *New Media and Mass Communication* (ISSN 2224-3267, Paper; ISSN 2224-3275. Online) 32: 6-12

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7. [Teaching]
8   Religious discourse, cohesion and conflict in Tanzania; Cultural factors influencing the youth use of condom as a preventive gadget against HIV/AIDS; Religion and social differentiation in Tanzania; Qualitative data analysis by discourse analysis; Discourse analysis for Religious Studies
9. University of Dar es Salaam Academic Staff Association (UDASA); Tanzania Higher Learning Institutions Academic Staff Trade Union (THTU); Pamoja kwa Maendeleo (PAMA)
10. = 2014, (ed. with Frans Wijsen), *Religion and State in Tanzania Revisited: Reflections from 50 Years of Independence*. Berlin, etc: LIT Verlag, 224 pp., ISBN 978-3-643-90546-8 (pbk)

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7. Religious Studies, Ethics, Philosophy, and Theology
8. Religion and Health in African Context
9. Africa Society of Evangelical Theology (ASET)
10. = 2011, ʽGender and Religion in the African Context: The Bible as a Source of Gender Parity', in Jennifer Wanjiku Khamasi, Faith Maina & Mieke van Haegendoren (eds.) 2011, *Engaging Patriarchy: Challenges and Responsibilities for Educators and Policy Makers in Kenya*. Eldoret: Moi University Press, pp. ??-?? (chapter 9)
    = 2013, ʽThe Role of Theological Institutions in Fighting Negative Ethnicity in Kenya: A Call to Biblical Spirituality', in D.C. Chemorion, Esther Mombo & C.B. Peter (eds.) 2013, *Contested Space: Ethnicity and Religion in Kenya.* El-

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[25] Thomas Ndaluka's membership details were published electronically at an earlier time, but should also have appeared in *AASR Bulletin* 37 or 38. Which they didn't. Therefore they appear here.

doret: Zapf Chancery Research Consultants and Publishers, pp. ??-?? (Chapter 12)

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7. Oriental religions; African traditional religion
8. Witchcraft and Magic
9. N/A
10. N/A

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8. The Bible and power politics; Reader response to biblical hermeneutics; Exile and Diaspora
9. Society for Biblical Literature (SBL); European Association of Biblical Scholarship (EABS); Society for the Old Testament Studies (SOTS); Old Testament Studies, Epistemologies and Methodologies (OTSEM); Palestinian Exploration Fund (PEF)
10. Forthcoming, none as yet

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9. SBL (Society of Biblical Literature); SOTS (Society of Old Testament Studies); OTSSA (Old Testament Society of South Africa); editorial board of Biblical Interpretation Monograph Series
10. = 2012, 'The Peoples' Bible, Imbokodo, and the King's Mother's Teaching of Proverbs 31', in *Biblical Interpretation* 20: 223-258
    = 2013, *Fathers and Daughters in the Hebrew Bible*. Oxford: Oxford University Press
    = 2015, 'Man and New Man: David's Masculinity in Film', in *Journal of the Bible and Its Reception* 2, 2

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= Ushe, Ushe Mike, 2013, 'Manipulation of Religion and Task Before the Nigerian Christian Leaders', in *International Journal of Humanities, Arts, Medicine and Sciences* (IJHAMS) (Best IJHAMS Journals Associates, India) 1, 2 (November, 2013): 23-37; PDF at:
http://www.bestjournals.in/view_archives.php?year=2013&jtype=2&id=73&details=archives
= Ushe, Ushe Mike, 2013, 'African Traditional Religion in an HIV/AIDS Environment', in *African Journal of Local Societies Initiative* (LOSI, Department of Religion and Philosophy, Benue State University, Makurdi, Nigeria) 2 (2013): 1-11

RECENT PUBLICATIONS

Adama, Hamadou, 2015, ´Islamic Communication and Mass Media in Cameroon', in Hackett & Soares 2015: 137-156

Ademiluka, Solomon, 2014, ´The Deuteronomists' Accounts of the Delinquencies of David's Children', in in Togarasei & Kügler 2014: 13-26

Adebanwi, Wale, Laura S. Grillo, Nimi Wariboko, & Jacob K. Olupona 2014, ´Religion and Indigenous Hermeneutics', in *Journal of Africana Religions* 2, 4: 457-464

[Jacob Olupona's *City of 201 Gods* critically engages the question of interpretation and understanding in the analysis of specific African lifeworlds (re)defined by religious culture. Olupona's interpretation invites further interpretation of how emergent symbolic forms in a context of plural religious practices provoke both consensus and dissensus with respect to secularist practices.]

Adogame, Afe,, & Shobana Shankar (eds.) 2013, *Religion on the Move!: New Dynamics of Religious Expansion in a Globalizing World*. Leiden/Boston: Brill, 470 pp., ISBN 978900424-2289 (hbk), €149

[How do religions spread in today's world, where Christian missions have lost influence and modern nations have replaced colonial empires? *Religions on the Move* is a collection of essays charting new religious expansions. Contemporary evangelists may be Nigerian, Korean, Brazilian or Congolese, working at the grassroots and outside the mainstream in Pentecostal, reformist Islamic, and Hindu spiritual currents. While transportation and media provide newfound mobility, the mission field may be next door, in Europe, North America, and within the "South," where migrants from Africa, Asia, and Latin America settle. These essays, using perspectives from religious studies, ethnography, history and sociology, show that immigrants, women, and other disempowered peoples transmit their faiths from everywhere to everywhere, engaging in globalization from below.]

Adogame, Afe, Ezra Chitando, & Bolaji Bateye (eds.) 2013, *African Traditions in the Study of Religion, Diaspora, and Gendered Societies*. Surrey & Burlington: Ashgate, 206 pp., ISBN 9781409446149 (hbk), £63.00

[The historiography of African religions and religions in Africa presents a remarkable shift from the study of 'Africa as Object' to 'Africa as Subject', thus translating the subject from obscurity into the global community of the academic study of religion. This book presents a unique multidisciplinary exploration of African Traditions in the Study of Religion, Diaspora, and Gendered Societies. The book is structured under two main sections. The first provides insights into the interface between Religion and Society. The second features African Diaspora together with Youth and Gender which have not yet featured prominently in studies on religion in Africa. Contributors drawn from diverse African and global contexts situate current scholarly traditions of the study of African religions within the purview of academic encounter and exchanges with non-African scholars and non-African contexts. African scholars enrich the study of religions from their respective academic and methodological orientations. Jacob Kehinde Olupona stands out as a pioneer in the socio-scientific interpretation of African indigenous religion and religions in Africa and the new African Diaspora. This book honours his immense contribution to an emerging field of study and research.]

Adogame, Afe, 2013, 'Reconfiguring the Global Religious Economy: The Role of African Pentecostalism', in D. Miller, K. Sargeant & R. Flory (eds.) 2013, *Spirit and Power: The Growth and Global Impact of Pentecostalism*. Oxford/ New York: Oxford University Press, 185-203

Adogame, Afe, 2013, 'Toward a Christian Disneyland?: Negotiating Space and Identity in the New African Religious Diaspora', in A. Kane & T.H. Leedy (eds.) 2013, *African Migrations: Patterns and Perspectives*. Bloomington/Indianapolis: Indiana University Press, 173-194

Adogame, Afe, 2013, 'If God is for Us, Who can be Against Us?:: Theologizing Survival, Hope and Mobility in the African Christian Diaspora', in Isabel Phiri & Dietrich Werner (eds.) 2013, *Handbook of Theological Education in Africa*. Oxford: Regnum

Adogame, Afe, 2013, Guest Editor and Editorial in *'Insiders' and 'Outsiders' in African Christianities*, special issue of *Studies in World Christianity* 19: 1-4

Adogame, Afe, M. Echtler, O. Freiberger 2013, 'Introduction', in Afe Adogame, Magnus Echtler & Oliver Freiberger (eds.) 2013, *Alternative Voices: A Plurality Approach for Religious Studies*. Gottingen: Vandenhoeck & Ruprecht, 1-17

Adogame, Afe, & Shobana Shankar 2013, 'Exploring New Frontiers in Global Religious Dynamics', in A. Adogame & S. Shankar (eds.) 2013, *Religion on the Move!: New Dynamics of Religious Expansion in a Globalizing World*. Leiden/Boston: Brill, 1-17

Adogame, Afe, Janice MacLean & Anderson Jeremiah (eds.) 2014, *Engaging the World: Christian Communities in Contemporary Global Societies*. Oxford: Regnum, 235 pp., (= Regnum Edinburgh Centenary Series)

Adogame, Afe, Giselle Vincent, Elijah Obinna & Elizabeth Olson (eds.) 2014, *Christianity in the Modern World: Changes and Controversies*. Surrey/Burlington: Ashgate, 196 pp.

Adogame, Afe, 2014, 'Putting God in Place!: Religious Continuities and Mutations in Classic and Diasporic Communities', in *Social Compass* 61, 2: 207-218

Adogame, Afe, 2014, 'Transnational Africana Christianity: A Response', in *Journal of Africana Religions* 2, 1: 117-124

Adogame, Afe, 2014, 'Reinventing Africa?: The Negotiation of Ethnic Identities in the New African Religious Diaspora', in S. Grodz & G.G. Smith (eds.) 2014, *Religion, Ethnicity and Trasnational Migration between West Africa and Europe*. Leiden: Brill, 12-36

Adogame, Afe, 2014, 'The Redeemed Christian Church of God: African Pentecostalism', in Stephen M. Cherry & Helen Rose Ebaugh (eds.) 2014, *Global Religious Movements Across Borders: Sacred Service*. Surrey/Burlington: Ashgate, 35-60 (= Ashgate Inform Series on Minority Religions and Spiritual Movements)

Adogame, Afe, 2014, 'African New Religious Movements', in G.D. Chrysiddes & B.E. Zeller (eds) 2014, *The Bloomsbury Companion to New Religious Movements*. London/New Delhi/-New York/Sydney: Bloomsbury Academic, 235-251

Adogame, Afe, 2014, 'African "Retromission" in Europe', in Klaus Koschorke & Adrian Hermann (eds.) 2014, *Polycentric Structures in the History of World Christianity/ Polyzentrische Strukturen in der Geschichte des Weltchristentums*. Wiesbaden: Harrassowitz, 307-316 (= StAECG 25)

Adogame, Afe, 2014, 'Introduction: The Public Face of African New Religious Movements in Diaspora', in Afe Adogame (ed.) 2014, *The Public Face of African New Religious Movements in Diaspora. Imagining the Religious 'Other'*. Surrey: Ashgate, 1-12.

Adogame, Afe, 2014, 'Introduction', in Afe Adogame, Janice MacLean & Anderson Jeremiah (eds.) 2014, *Engaging the World: Christian Communities in Contemporary Global Societies*. Oxford: Regnum, 1-12 (=Regnum Edinburgh Centenary Series)

Adogame, Afe, 2015, 'Calling a Trickster Deity a "Bad" Name in Order to Hang It?: Deconstructing Indigenous African Epistemologies within Global Religious Maps of the Universe', In S.D. Brunn (ed.) 2015, *The Changing World Religion Map: Sacred Places, Identities, Practices and Politics*. Springer Netherlands, 1813-1826.

Aghedo, Iro, 2014, 'Old Wine in a New Bottle: Ideological and Operational Linkages between Maitatsine and Boko Haram Revolts in Nigeria', in *African Security* 7, 4: 229-250

[In trying to come to grips with the Boko Haram insurgency that is destabilizing northern Nigeria, some local and international commentators are inclined to trace the source of violent insecurity to the zero-sum ethno-regional struggle over political power and public goods, while others blame it on the jihadist onslaught against open society and secular ideology. Both of these mainstream analytical perspectives have serious shortcomings. Instead, it is more likely that the inability of the state to effectively discharge many of its statutory obligations fuels disenchantment and engenders anti-state violence from below. An earlier uprising, the Maitatsine revolt, broke out in the northern city of Kano in December 1980 and spread to Maiduguri (1982), Kaduna (1982), Jimeta-Yola (1984), and Gombe (1985). The death toll was 10,000 persons before it was suppressed by the military in 1985. Both uprisings are very similar in ideological and operational terms. Instead of accepting that Boko Haram is a ʿnew warʾ between ethno-religious groups, it is plausible that it is an outcome of governance and development deficits that have trapped the masses in affliction, while a handful of governing elite live in affluence.]

Akhtar, Iqbal, 2014, ʿNegotiating the Racial Boundaries of Khōjā Caste Membership in Late Nineteenth-Century Colonial Zanzibar (1878–1899)ʾ, in *Journal of Africana Religions* 2, 3: 297-316); PDF at:
http://www.jstor.org/stable/pdf/10.5325/jafrireli.2.3.0297.pdf?acceptTC=true&jpdConfirm=true
[This article explores late nineteenth-century identity formation and caste boundaries among the Khōjā of colonial Zanzibar. The central concern regarding children born to a non-Khōjā parent was what status, particularly regarding rights of inheritance, the multiracial children born of these relationships had within the caste structure. The case of Nasur Jesa v. Hurbayee suggests that the attitude toward these children was inconsistent; sometimes they were embraced, and at other times they were shunned by the Khōjā community. The Khōjā caste schism in the late nineteenth century and the arrival of Aga Khan III in 1899 further complicated the practice of exogamy. The Sunni and Ithnā ʿAsharī Khōjā further opened their communities through exogamy and continued the practice of plural marriage. At the same time, a command from Aga Khan III to the Āgākhānī Khōjā led to the reinstatement of traditional caste endogamy and a prohibition of interracial marriage. Therefore, both the demographic realities of Zanzibar and the politics of caste affected how the Khōjā interacted with multiracial members of their community and whether they included or excluded them within the caste structure.]

Alhassen, Maytha, 2015, ʿThe "Three Circles" Construction: Reading Black Atlantic Islam through Malcolm X's Words and Friendshipsʾ, in *Journal of Africana Religions* 3, 1: 1-17
[The discursive tradition of referring to three identities, the Arab, the African, and the Islamic, as cohesive, concentric ʿcirclesʾ began with Egyptian president Gamal Abdel Nasser, who invoked the trope in his 1955 revolutionary handbook. Nasser's project, which challenged Western hegemony through a politics of neutrality, inspired Malik Shabazz to understand U.S. domestic coloniality in terms of overlapping diasporas. In exploring Shabazz's invocation of this trope, I here sketch a sociohistorical and political portrait of Black, Arab, and Islamic leaders who befriended Malcolm X. Shabazz's relationships with Arab American Muslim community activists, African leaders, Arab Muslim leaders, and the African American Cairo expat community not only represent these circles but also reveal their malleability. Rejecting ossified nation-state boundaries, Shabazz created a vision of a Black Atlantic Islam.]

Allan, Susie, & Letilet Ole Yenko 2013, *Letilet's Tales: The Vanishing World of a Hunter-gatherer.* Guernsy: Shaba, 336 pp., ISBN 978-0-9926524-0-1

Akanni, Sanni Mukaila, 2014, ʿUnited Nations Concept of Justice and Fairness in the Context of Islamic Principles: A Reflectionʾ, in *Ilorin Journal of Religious Studies* 4, 2: 13-26; PDF at: http://www.unilorin.edu.ng/ejournals/index.php/ijourel/article/view/866/460

[In this article an attempt is made to reflect critically the United Nations' concept of justice and fairness in the context of Islamic principles. This is achieved using the UN interventions in some African and Middle-Eastern conflicts as a case study.]

Airoboman, Felix Ayemere, 2014, ´A Philosophical Discourse on Death as a Relief from the Problems of Life', in *Ilorin Journal of Religious Studies* 4, 2: 69-86; PDF at:
http://www.unilorin.edu.ng/ejournals/index.php/ijourel/article/view/870/464
[This study is a philosophical thinking about the relevance of life and death and about the relevance of death to life. It begins with a discussion of the concept of death and the beliefs, attitudes and dispositions which people have about it. It examined why people consider death as horror and argues that it is the horrorful conceptions that partly make people fear death. Thereafter, it presents the attempts made by some thinkers to relieve people from this fear. It presents some views which consider death as gain and as a prelude to a better life. This study also inquires critically whether death is a panacea to the problems of life, imbues meaning on life or removes meaning from it. It concludes that based on what is evident before us in the present state of existence, life does not appear affable; but this does not imply that death is a panacea to it.]

Amanze, James N., 2013, ´The Role of Prophecy in the Growth and Expansion of the Synagogue Church of All Nations', in *Scriptura : International Journal of Bible, Religion and Theology in Southern Africa* 112, 14 pp.; PDF at:
http://reference.sabinet.co.za/webx/access/electronic_journals/script/script_v112_a24.pdf
[This article examines the role of prophecy in the growth and expansion of the Synagogue Church of All Nations (SCOAN) in Nigeria. The article argues that growth and development of Christianity in Africa is taking place mainly in the New Religious Movements particularly the Pentecostal-charismatic Churches because of their emphasis on the prophetic ministry of the Church characterised by performance of healing miracles and predicting the future. A good example is the Synagogue Church of All Nations (SCOAN) of Prophet TB Joshua. Taking this as a case study, the article argues that Prophet Joshua's success and that of his church is found in the fact that they have taken the message of the prophets very seriously and that the modus operandi and modus vivendi of Joshua and SCOAN are reminiscent of the prophetic traditions of Elijah and Elisha in ancient Israel.]

Ambar, Saladin, 2015, ´The Din of Malcolm: Projections of Islam in France and the United Kingdom, 1964–1965', in *Journal of Africana Religions* 3, 1: 18-30
[This article addresses the purpose and question of Malcolm X's (El-Hajj Malik El-Shabazz's) articulation of Islam during his travels to Europe in the last months of his life and its implications for Africana religions fifty years after his assassination. While there has been growing scholarly attention to the international dimension of Malcolm X's politics, there has been far less attention paid to the projections of his religious identity abroad; this is especially true for his time in Europe. By focusing on three speeches he delivered in Paris, Oxford, and London in context, I hope to illuminate how and why Malcolm X's Muslim identity in Europe has significance for both contemporary scholars and laypersons alike—inasmuch as his personal presentation of Islam reflected, at times, both a reluctance to make his faith central to his arguments, as well as an acceptance of sorts of the idea that religion had a place in the broader anticolonial and antiracist movements of his era.]

Amidu, A.A., 2009, ´The Role of Islam in the Political and Social Perceptions of the Waswahili of Lamu', in K. Larsen (ed.) 2009, *Knowledge, Renewal and Religion: Repositioning and Changing Ideological and Material Circumstances among the Swahili on the East African Coast*. Uppsala: Nordiska Afrikainstitutet, 236-260

Ampiah, Kweku, 2014, ´Who's Afraid of Confucius?: East Asian Values and the Africans', in *African and Asian Studies* 13: 385-404
[This paper examines the popularly known Confucian values and ritual practices and questions the notion that these norms and practices are unique to East Asia. By evoking the es-

sential social values and norms of the Akan culture (in West Africa) the analysis posits that the so-called East Asian values as codified by Confucius are actually universal principles. The essay examines how the principles of filial piety and ancestor worship play out in the social practices of the Asante people (of the Akan ethnic group) and the Confucian communities, and suggests that a proper comparative examination of these practices across cultures would show that some cultural groups outside the East Asian zone might turn out to be more 'Confucian' than some of the East Asian countries.]

Amponsah, David Kofi, 2013, 'Christian Slavery, Colonialism, and Violence: The Life and Writings of an African Ex-Slave, 1717–1747', in *Journal of Africana Religions* 1, 4: 431-457

[This article examines the short but eventful life and writings of Jacobus Johannes Elisa Capitein, the eighteenth-century Gold Coast mulatto ex-slave turned missionary who defended slavery as necessary for the eventual salvation of Africans. I examine the racial assumptions and assertions that were at play in Capitein's writings and place his views and actions within the context of the religious, political, and economic climates of eighteenth-century Netherlands, Europe more broadly, and the Gold Coast. I complicate the narrative that interprets Capitein's defense of slavery as a mere alibi intended to garner support for his missionary agenda, contending that reducing his position to his missionary ambition underplays the import of Capitein's position and the particular circumstances of his life in the Gold Coast. I further explore the existential dilemma that Capitein, an African ex-slave missionary, faced upon his return to his native Gold Coast, and I conclude by suggesting that Capitein's defense of slavery should be understood as a heuristic and rhetorical device.]

Anderson, Allan, 2014, 'The Pentecostal Gospel, Religion and Culture in African Perspective', in Clarke 2014: 162-173

Armand, Margareth Mitchell, 2013, *Healing in the Homeland: Haitian Vodou Tradition*. Lanham [Maryland]: Lexingtong Books, 247 pp., ISBN 78-0739173619 (hbk), $70

[Through a methodological, study of the colonial culture of slavery and its dehumanization, this volume examines the socio-cultural and economic oppression stemming from the local and international politics and religious economic oppression. While concentrating the narratives on stories of indigenous elites educated in the western traditions, Armand moves past the variables of race to locate the historical conjuncture at the root of the persistent Haïtian national division. Supported by scholarships of indigenous studies and current analysis, she elucidates how a false consciousness can be overcome to reclaim cultural identity and pride, and include a socio-cultural, national educational program and political platform that embraces traditional needs in a global context of mutual respect.]

Asamoah-Gyadu, J. Kwabena, 2015, '"We Are on the Internet": Contemporary Pentecostalism in Africa and the New Culture of Online Religion', in Hackett & Soares 2015: 157-170

Asani, Jameel, 2015, review of Rudolph T. Ware III 2014, *The Walking Qur'an: Islamic Education, Embodied Knowledge, and History in West Africa* (Chapel Hill: The University of North Carolina Press), PDF at:
https://www.academia.edu/8085393/The_Walking_Quran_Islamic_Education_Embodied_Knowledge_and_History_in_West_Africa

Attanasi, Katy, 2008, 'Getting in Step with the Spirit: Applying Pentecostal Commitments to HIV/AIDS in South Africa', in *Political Theology* 9, 2: 193-208; full text at:
https://www.academia.edu/10075271/Getting_In_Step_With_the_Spirit_Applying_Pentecostal_Commitments_to_HIV_AIDS_in_South_Africa_Political_Theology_2008_?auto=download&campaign=weekly_digest

[This paper examines how post-apartheid South Africans are responding to the conflicts born of the HIV/AIDS crisis. Fieldwork conducted in 2005 shows that Pentecostals who were not involved in efforts to address HIV/AIDS saw the church's mission as almost exclusively spiritual in nature. Pentecostals who were engaged in HIV/AIDS-related work were

more likely to have an integrated worldview and to see the church's mission as relevant to the physical world. Beliefs about removing racism from the church and sin as structural as well as individual were also associated with this integrated worldview. These insights lay the foundation for constructing a Pentecostal social ethic for addressing HIV/AIDS.]

Ba, Selly, 2011, ´L'implication des acteurs islamiques dans la lutte contre le Sida au Sénégal: étude de cas de l'ONG JAMRA', in Kaag 2011: 109-134

Ballarin, M.P., 2013, ´Rabai at the Crossroads of Christianity, Anti-Slavery Crusade and the Mijikenda Culture (Kenya)', in *Uganda Journal* 15: 154-186

Balcomb, Anthony, 2013, ´Theology, the Enchanted Universe, and Development: Reflections around a Zambian Case Study in the Light of Charles Taylor's *A Secular Age*', in *Scriptura: International Journal of Bible, Religion and Theology in Southern Africa* 112: 1–12; PDF at: http://reference.sabinet.co.za/webx/access/electronic_journals/script/script_v112_a2.pdf
[Charles Taylor's seminal work on secularisation suggests, following Weber, that development in the West was accompanied by secularisation which, in turn, followed the pattern of disenchantment of the universe, the removal of God, and the shift from a transcendent to an imminent frame. The expectation is that African countries will follow the same route if development is to take place. This has not happened, as Parsons' work in the Zambian copper industry indicates. Therefore development theorists need to take cognisance of the ´spiritual' realities of an African worldview.]

Bank, Andrew, & Leslie John Bank 2013, *Inside African Anthropology: Monica Wilson and her Interpreters*. Cambridge : Cambridge University Press, XV + 354 pp., ISBN 978-1-10-702938-5
[This biography of South Africa's foremost social anthropologist, Monica Hunter Wilson (MHW, 1908-1982), explores her main fieldwork and intellectual projects in southern Africa between the 1920s and 1960s. Her global reputation was built on ethnographic work on the Pondo (part I) of South Africa and the Nyakyusa of south-west Tanganyika (part II). Part III discusses her teaching career at Fort Hare Native College and the University of Cape Town, whereas part IV outlines her legacy. MHW was among the first to point South African historians towards the importance of the history of the majority of the population.]

Banks, William D., 2012, ´Remembering Ɔkomfo Kwabena: "Motherhood", Spirituality, and Queer Leadership in Ghana', in *African Historical Review* 44, 2: 1-17; full text at: http://www.tandfonline.com/doi/pdf/10.1080/17532523.2012.739746
[This article examines how members of a community of queer men in Ghana known as *Saso* people remember one of their important leaders, ɔkomfo Kwabena. Based on ethnographic research in a town in the Central Region, I show how in drawing upon local Ghanaian cultural resources and a local practice of sexual initiation, ɔkomfo Kwabena sought to develop *Saso* people and provide spaces for the affirmation of queer sexuality as he challenged postcolonial discourses that mark queer sexuality as exogenous to and incompatible with Ghanaian and African identity and cultural traditions. Ɔkomfo Kwabena was referred to as the *Nana Hemaa* (queen mother) of this community, and he is remembered as someone who provided advice, guidance, and discipline to those *Saso* people who he considered his 'children'. As the leading indigenous religious priest in the town, the respect he was accorded enabled him to provide leadership to *Saso* people. Through his participation in a local form of sexual initiation, he also promoted sexual diversity and challenged the hegemony of Ghanaian heteronormativity, while offering Ghanaian men membership into alternative forms of community.]

Barnett, Michael, 2014, *Rastafari in the New Millennium: A Rastafari Reader*. Syracuse [NY]: Syracuse University Press, 360 pp., ISBN 978-0815633600 (pbk), $23.68
[This volume brings together a selection of articles collectively surveying the current state of Rastafari as a worldwide phenomenon. The essays are divided into sections on globalization, ideology and practice, theology, gender, politics and music.]

Becker, Felicitas, 2014, ʹFashioning Selves and Fashioning Styles: Negotiating the Personal and the Rhetorical in the Experiences of African Recipients of ARV Treatmentʹ, in van Dijk, Dilger, Burchhardt & Rasing 2014: ??-??

Bedasse, Monique, 2013, ʹ"To Set-Up Jah Kingdom": Joshua Mkhululi, Rastafarian Repatriation, and the Black Radical Network in Tanzaniaʹ, in *Journal of Africana Religions* 1, 3: 293-323

[Through the life of Joshua Mkhululi, a Jamaican Rastafarian who repatriated to Tanzania in 1976, this article examines Rastafarian repatriation to Africa within the context of black internationalism. It argues that while the Rastafarian notion of return to Africa intersected with other diasporic ideas of return, the Pan-African thought that underlined diasporic back-to-Africa movements was contoured by the religious underpinnings of the Rastafarian movement.]

Bellegarde-Smith, Patrick, & Claudine Michel 2013, ʹDanbala/Ayida as Cosmic Prism: The *Lwa* as Trope for Understanding Metaphysics in Haitian Vodou and Beyondʹ, in *Journal of Africana Religions* 1, 4: 458-487

[This essay decenters notions of centrality and periphery as we aim to delineate the metaphysical elements of Haitian Vodou, a Diasporic religion in the Americas, and the manner in which its metaphysics becomes a national ethos of sorts, rooted in time, both past and present. We aim to use Danbala and Ayida as motif to explore Vodou hierophanies and irruptions of the sacred; as motif of negotiated relationships with divine energies, of ritual lineage and human ancestry, of complex gender notions; and as meditations on the natural world. These themes reveal important notions of oneness of being, of equilibrium and balance, as well as *konesans*, the all-encompassing wisdom that merges with knowledge—all represented by the great cosmic egg of the rainbow-serpent entities Danbala and Ayida.]

Berman, Sidney, 2012, ʹBatswana Masculinities from Men's Interpretation of Hosea 1-3: A Case Study of the Africa Evangelical Churchʹ, in Chitando & Chirongoma 2012: 193-210

Berman, Sidney K., 2014, *Analysing the Frames of a Bible: The Case of the Setswana Translations of the Book of Ruth*. Bamberg: University of Bamberg Press, 305 pp., eISBN: 978-3-86309-281-8 (e-book); full text at:
https://www.academia.edu/9149460/BiAS_16_ANALYSING_THE_FRAMES_OF_A_BIBLE._The_Case_of_the_Setswana_Translations_of_the_Book_of_Ruth_by_Sidney_K._Berman_

[The main focus of this study is to investigate how and to what extent specific conceptual frames of reference have impeded a scholarly justifiable interpretation of the Hebrew text of Ruth in the Setswana translations of the Bible: the Moffat Bible, published in 1857 and known to have been translated by Robert Moffat; the Wookey Bible, published in 1908 and known to have been translated by Alfred Wookey; and BSSA, published in 1970 and known to have been translated under the supervision of the Bible Society of South Africa.]

Bezabeh, Samson A., 2015, ʹLiving across Digital Landscapes: Muslims, Orthodox Christians, and an Indian Guru in Ethiopiaʹ, in Hackett & Soares 2015: 266-283

Blanes, Ruy Llera, & Abel Paxe 2015, ʹAtheist Political Cultures in Independent Angolaʹ, in *Social Analysis* 59, 2 (Summer 2015): 62-80

[In this article we chart the histories and political translations of atheist cultures in Angola. We explore the specific translations of atheist ideologies into practical actions that occurred in the post-independence period in the 1970s–1980s and perform an ethnographic exploration of their legacies in contemporary Angola. We also debate the problem of atheism as an anthropological concept, examining the interfaces between ideology, political agency, and social praxis. We suggest that atheism is inherently a politically biased concept, a product of the local histories and intellectual traditions that shape it.]

Blum, Edward J., Keri Day, Rabia Gregory, Paul Harvey, Elizabeth McAlister & Charles Price 2014, ´The Colors of Christ in the Diaspora of Africana Religions', in *Journal of Africana Religions* 2, 3: 379-433 [Roundtable; no summary]

Bodian, Mamadou, & El Hadji Malick Sy Camara 2011, ´Islam et espace public au Sénégal: les acteurs religieux dans l'amélioriation du débat public sur la bonne gouvernannce', in Kaag 2011: 81-109

Bongmba, Elias K., 2014, ´Spirituality: An Intersubjective Practice', in Njoki Nathani Wane, Francis Akena Adyanga, & Ahmed Ali Ilmi (eds.) 2014, *Spiritual Discourse in the Academy: A Globalized Indigenous Perspective.* New York: Peter Lang, 33-50

Bongmba, Elias K., 2014, ´Lament and Narrative: A Review of Emmanuel Katontongole's *The Sacrifice of Africa*, in *Modern Theology* 30, 2 (April 2014): 403-406

Bongmba, Elias K., 2014, ´Intr☐ducti☐n'; Guest Edit☐ri☐l, *Religion and Theology* 21, 3/4: 211-217

[The world of study and engagement on religion and public life has become rather colorful and crowded of late, filled with all sorts of disciplinary specialists and actors. Working in this multi- and interdisciplinary space can be engaging or terrifying, given its opportunities and absence of clear boundaries and definitions. The papers in this edition examine the interdisciplinary space between ´religion' and ´the public' in Africa, with a focus on the intersection of religion, development and public health. The authors argue that achieving genuine dialogue, collaboration or transdisciplinarity in this space is elusive, but worthwhile.]

Bongmba, Elias K., 2014, ´Interdisciplinary and Transdiciplinarity in African Studies', in *Religion and Theology,* 21, 3/4: 218-250.

[In this essay, I discuss the importance of interdisciplinary approach to African theology and argue that in light of the challenges raised by the health care crisis, theologians, as well as other Africanists need to develop an interdisciplinary approach to the questions they raise and the solutions they propose to those questions.]

Bongmba, Elias K., 2015, ´Hermeneutics and the Debate on Homosexuality in Africa', in *Religion and Theology* 22: 69-99

[In this essay, I discuss hermeneutical approaches to the debate on homosexuality in the African context. I argue that the hermeneutics of Rudolf Bultmann offers a way of understanding the debate. I start with a general discussion of the response to homosexuality in Africa and follow that with a narration of perspectives from church leaders in Africa and proceed to discuss the work of Bultmann and in the last section apply the hermeneutical insights to point a way forward.]

Bongmba, Elias Kifon, 2015, ´Review Essay: Rethinking Faith and Culture' (review of Elochukwu Eugene Uzukwu 2012, *God, Spirit, and Human Wholeness: Approaching Faith and Culture in West African Style*. Eugene [OR]: Pickwick Publications, xiv + 268 pp., \$31 (pbk)), in *Religious Studies Review* 41, 1: 1-6

Booker, Vaughn, 2014, ´Civil Rights Religion?: Rethinking 1950s and 1960s Political Activism for African American Religious History', in *Journal of Africana Religions* 2, 2: 211-243

[This article explores the historiography of the modern civil rights movement at the point where African American religious history and American political history intersect. Several scholars who have written about African American religion and politics during the 1950s and 1960s have wrestled with the significance of the appearance, characteristics, and motives of religions as expressions of political activism. By engaging how some scholars have created narrative portraits of organized African American religious women and men, I examine their stated and implicit definitions of African American religiosity, arguing that these definitions produce a historiographic portrait of religion as activism that refracts religious beliefs and practices through the lenses of social and political activism, thereby limiting the scholarly landscape of African American religious thought and expression in this period.

I suggest the inclusion of recent works to broaden our sense of this period's religious land-
scape without dismissing the era's important politics.]

Bowen, Patrick D., 2013, ´Satti Majid: A Sudanese Founder of American Islam', in *Journal of
Africana Religions* 1, 2: 194-209
[This article examines the institutional accomplishments and intellectual influence of Satti
Majid, a Sudanese Muslim missionary who was active in Muslim American affairs from
World War I until 1929. It recovers the pivotal role played by Majid in establishing Islam as
an organized American religion during the 1920s. In this decade, Majid established a num-
ber of Muslim social welfare societies, attempted to create one of the first national Sunni
Muslim umbrella groups in the United States, and achieved noteworthy success in convert-
ing American-born blacks to Islam. His most important follower, Daoud Ahmed Faisal,
went on to become the premier Sunni Muslim religious leader of New York in the postwar
period.]

Brennan, James R., 2015, ´A History of *Sauti ya Mvita* ("Voice of Mombasa"): Radio, Public
Culture, and Islam in Coastal Kenya, 1947-1966', in Hackett & Soares 2015: 19-38

Brennan, Vicki L., 2015, ´*Senwele Jesu*: Gospel Music and Religious Publics in Nigeria', in
Hackett & Soares 2015: 227-244

Brooks, Robin, 2014, ´Manifestations of Ogun Symbolism in Paule Marshall's *Praisesong for
the Widow'*, in *Journal of Africana Religions* 2, 2: 161-183
[Paule Marshall uses a West African cosmology in *Praisesong for the Widow* (1983) to col-
or the physical and spiritual journey of the protagonist Avatara "Avey" Johnson. This cos-
mology is visible through the presence of African *orishas* (deities). Though Marshall refe-
rences other *orishas* in the novel, including Legba, Erzulie, Yemoja, and Oya, she under-
scores Ogun by utilizing symbolism related to him throughout the novel. Extending the criti-
cal discourse on *Praisesong*, this article elucidates Ogun's appearances by examining Mar-
shall's skillful employment of Ogun symbolism within Avey's journey. This article further
argues that in addition to invoking Ogun because of his association with deeds of ´destruc-
tion and creation', Marshall uses Ogun because he is a totemic figure of conquering transiti-
ons, and Avey is in a state of transition from destruction to recreation over the course of the
novel.]

Brown, Ras Michael, Joan C. Bristol, Emily Suzanne Clark, Michael Pasquier, Matthew J.
Cressler & Stephen Selka 2014, ´Black Catholicism', in *Journal of Africana Religions* 2, 2:
244-295
[This roundtable features six scholarly assessments of the historical and theoretical chal-
lenges that emerge when we consider the participation of African and African-descended
peoples in the Catholic tradition.]

Burchardt, Marian, Monika Wohlrab-Sahr, & Ute Wegert 2013, '"Multiple secularities": Post-
colonial Variations and Guiding Ideas in India and South Africa', in *International Sociology*
28, 6 (N0vember 2013): 612-628
[This article draws on the concept of 'multiple secularities' as culturally embedded forms of
distinction between religious and non-religious spheres and practices. The authors argue that
those distinctions gain importance if they are supported by 'guiding ideas' that serve to ori-
ent institutionalizations of the religious–secular divide with reference to fundamental soci-
etal problems. Focusing on the cases of India and South Africa, the authors explore how dif-
ferent 'guiding ideas' emerge from particular histories of colonial and postcolonial entan-
glements and national emancipation. They demonstrate how and why tolerance and non-dis-
crimination have become paramount values and key concerns in national debates in both
countries. Whereas in India secularity (framed as secularism) has become central to strug-
gles and discourses over collective identities, in South Africa its social, cultural and political
importance have remained limited.]

Burchardt, Marian, 2014, ʹThe Logic of Therapeutic Habitus: Culture, Religion and Biomedical AIDS Treatments in South Africaʹ, in van Dijk, Dilger, Burchhardt & Rasing 2014

Burgess, Richard, 2015, ʹPentecostalism and Democracy in Nigeria: Electoral Politics, Prophetic Practices, and Cultural Reformationʹ, in *Nova Religio: The Journal of Alternative and Emergent Religions 18,* 3: 38-62

[This article examines the political dimensions of Pentecostalism in Nigeria, beginning with the historical development of Pentecostal political engagement since independence in 1960. A common observation is that much of global Pentecostalism is apolitical, but an assessment of Nigerian Pentecostalism shows a diversity of political orientations in response to inter-religious competition, as well as changing socio-economic contexts and theological orientations. I focus on the ʹthird democratic revolutionʹ involving the struggle for sustainable democracy (the first two being the anti-colonial struggle that brought independence and the 1980s-1990s challenge to one-party and military rule). I examine also different political strategies employed by Nigerian Pentecostals and assess their impact on direct political behavior, civil society practices and political culture.]

Burrows, Cedric Dewayne, 2015, ʹEl-Hajj Malik El-Shabazz or Malcolm X: The Construction of El-Hajj Malik El-Shabazz's Religious Identity in Composition Readersʹ, in *Journal of Africana Religions* 3, 1: 31-43

[During the revival of El-Hajj Malik El-Shabazz's image in the late 1980s and early 1990s, composition anthologies known as readers began to heavily anthologize sections from *The Autobiography of Malcolm X*. This article analyzes how Shabazz has been constructed in readers by examining three popular examples—*The Conscious Reader*, *Rereading America*, and *The Prose Reader*. I argue that readers tend to focus on Shabazz's political image as a civil rights leader while ignoring how his evolving religious viewpoints influenced his political views.]

Burstein, Stanley M., ʹWhen Greek Was an African Language: The Role of Greek Culture in Ancient and Medieval Nubiaʹ, in *Journal of World History* 19, 1: 41-61

[This article examines the role of Greek and Greek culture in ancient and medieval Nubia.]

Castañeda, Angela N., Kelly E. Hayes, Danrise C. Martin & Joseph M. Murphy 2013, ʹTeaching and Learning about Africana Religions through Multimediaʹ, in *Journal of Africana Religions* 1, 2: 210-250

[The centrality of the visual, experiential, sensory, and performative in African and African diasporic religions practically demands that educators incorporate multimedia resources when teaching about these religions, especially to undergraduate populations that may have very little personal experience with peoples of African descent. While older technologies like documentary film and video are important resources, new digital technologies and interactive websites have expanded the repertoire of multimedia resources available to teachers and scholars. This round table of essays provides a forum where those actively involved in teaching about Africana religions share their experiences with developing pedagogic materials and innovative strategies that incorporate multimedia resources (audio, video, music, images, dance, performance, websites, podcasts, YouTube, and so on) in the classroom.]

Chanson, Philippe, Yvan Droz, Yonatan N. Gez & Edio Soares (eds.) 2014, *Mobilité religieuse: Retours croisés des Afriques aux Amériques*. Paris: Karthala, 252 pp., ISBN 97828111-11885 (pbk), 24,00 €

[Cet ouvrage examine des nouvelles donnes et interroge les supposés syncrétismes afro-américain au moyen d'un regard comparatif sur les mouvements et pratiques religieuses des Afriques aux Amériques, passant parfois par l'entre-deux européen ou étasunien. Il cherche à cerner ces processus de métissage du religieux qui débordent les concepts classiques, en s'inscrivant dans un cadre plus vaste de retours croisés du religieux. Cet ouvrage propose un dialogue interdisciplinaire entre des spécialistes du religieux, au sens large, croisant ainsi leurs terrains respectifs en Amérique, Caraïbes, Afrique et Europe.]

Chidester, David, 2013, ʹThinking Black: Circulations of Africana Religion in Imperial Comparative Religion', in *Journal of Africana Religions* 1,1: 1-27
[Often invoked as providing the genealogy of the study of religion, British imperial comparative religion entailed a triple mediation in which imperial theorists derived indigenous data through colonial middlemen. Focusing on the circulation of Africana religions in this enterprise, I examine the work of three South African scholars—the Zulu philologist uNemo (1865–1953), the Tswana historian S. M. Molema (1891–1965), and the Zulu dramatist and student of anthropology H.I.E. Dhlomo (1903–1956)—who intervened in imperial comparative religion by reversing the flow in knowledge production. While uNemo unsettled F. Max Müller's confidence in quoting colonial experts in South Africa, Molema and Dhlomo turned imperial theorists into informants for advancing their own intellectual projects in the historical and anthropological analysis of African religion in South Africa. For the study of Africana religions, this discussion highlights the dynamics of circulation in producing knowledge about religion and religions.]

Chidester, David, 2015, ʹZulu Dreamscapes: Senses, Media, and Authentication in Contemporary Neo-shamanism', in Hackett & Soares 2015: 284-302

Chindomu, Charles, & Eunica E. Matizamhuka 2012, ʹChallenging Men to Be "Man Enough to Care" in the HIV Era: Special Focus on the Anglican Dioces of Manicaland, Zimbabwe', in Chitando & Chirongoma 2012: 423-446

Chinganga, Percy, 2012, ʹLiberating Masculinity from Patriarchy: Insights from Zimbabwean Literature in English', in Chitando & Chirongoma 2012: 267-287

Chipumuro, Todne Thomas, 2014, ʹPastor, Mentor, or Father?: The Contested Intimacies of the Eddie Long Sex Abuse Scandal', in *Journal of Africana Religions* 2, 1: 1-30
[In September 2010, four young African American men filed lawsuits against Bishop Eddie Long and New Birth Missionary Baptist Church alleging that Long had sexually abused them as teens. Though the case generated a number of discussions about the institutional politics underwriting clerical privilege, missing was detailed attention to the interior social dynamics that connected the religious participants. Informed by an examination of the case's legal texts and related local and electronic media, this article examines how the relationships between Long and his accusers were differentially constructed as pastoral relationships, mentorship ties, and spiritual kinship bonds. Applying anthropological frameworks that demonstrate how different forms of sociality can intersect to reinforce social structures, I use this timely investigation to argue that despite the variegated and contested character of the relationships, all are mutually organized by the social logic of patriarchy and the complex intimacies mediating contemporary Afro-Protestant religious belonging.]

Chirovamavi, Munorwei, 2012, ʹFathering Alternative Masculinities', in Chitando & Chirongoma 2012: 211-228

Chitando, Ezra, 2012, ʹRedemptive Masculinities, HIV and Religion in Siphiwo Mahala's *When a Man Cries*', in Chitando & Chirongoma 2012: 249-266

Chitando, Ezra, & Sophie Chirongoma 2012, ʹOn the Title', in Chitando & Chirongoma 2012: 1-30
[Masculinities occupy centre stage in *Redemtive Mascullinies* because of the growing realizationthat most interventions in the fielf of gender-based violence and HIV and AIDS have concentrated on women and children but have left men totally out of the picture.]

Chitando, Ezra, & Sophie Chirongoma (eds.) 2012, *Redemptive Masculinities: Men, HIV, and Religion*. Geneva: World Council of Churches Publications, 565 pp., ISBN 978-0-8254-1569-6; Limuru, Kenya: Zapf Chancery Publishers Africa, ISBN 978
[The notion of redemptive masculinities is problematic in a world dominated by men. Yet, this book adopts the concept and employs it to identify masculinities that are life-giving in a world reeling from the effects of violence and the AIDS-pandemic. It underlines in particu-

lar the importance of religiou-cultural resources for the emergence of liberating, more peaceful and harmonious masculinities.]

Chitando, Ezra; Nisbert T. Taringa & Tapiwa P. Mapuranga 2014, ´Zimbabwean Theology and Religious Studies during the Crisis Years (2000-2008): A Preliminary Study', in *Studia Historiae Ecclesiasticae* 40, 1: 173-189; PDF at:
http://www.scielo.org.za/pdf/she/v40n1/11.pdf

[One of the dominant accusations against theology and religious studies in Africa is that the discipline tends to be abstract. Critics charge that this discipline hardly addresses the lived realities of the people. Further, they assert that African theology and religious studies do not tackle the pressing issues of the continent; particularly the issue of (mis)govemance. This article, a preliminary analysis, focuses on the contribution of theology and religious studies in Zimbabwe in addressing the Zimbabwean crisis. It outlines the major themes that scholars have addressed. It proceeds to highlight some pertinent issues that must be addressed in order to ensure that theology and religious studies become more attuned to the pressing issues of the day. As research and publication in Zimbabwean theology and religious studies have expanded significantly since 2000, we have sought to highlight trends related to specific themes. A more detailed analysis of the field requires several studies.]

Clarke, Clifton R., 2014, ´Introduction: Towards an African Pentecostal Theology', in Clarke 2014: 1-6

Clarke, Clifton R., 2014, ´Ogbu Kalu and Africa's Pentecostalism: A Tribute Essay', in Clarke 2014: 7-19

Clarke, Clifton R., 2014, ´Call and Response: Towards an African Pentecostal Theological Method', in Clarke 2014: 21-39

Clarke, Clifton R., 2014, ´Jesus in the Theology and Experience of African Pentecostals', in Clarke 2014: 58-76

Clarke, Clifton R., 2014, *Pentecostal Theology in Africa*. Eugene [OR]: Pickwick Publications, WIPF & Stock Publishers, 242 pp., ISBN 9781620324905 (pbk), $27 (retail price, $21.60 (web price); ISBN: 9781620324905 (eBook), $27.00 (retail price), $21.60 (web price); for an HTML-text (with omssions), cf.
http://wipfandstock.com/pentecostal-theology-in-africa.html

[*Pentecostal Theology in Africa* is a collection of essays that explore the theology of African Pentecostalism from various vantage points. The theological focus of the volume is timely as African Pentecostalism, though well researched, is rarely given a thorough theological elucidation. The book does not approach the issue of African Pentecostalism in a systematic fashion but aims at explicating the theological implications of African Pentecostal practices and beliefs. The book is divided into two sections: the first deals with theological issues and the second with the more practical ramifications. This volume aims to make a contribution towards opening up more theological discourse in the study of African Pentecostalism over against the historical, empirical, and anthropological.]

Coleman, Simon, & Katrin Maier 2013,´Redeeming the City: Creating and Traversing "London-Lagos"', in *Religion* 43, 3: 353-364

[The authors focus on strategies and aesthetics of urban expansion in Lagos and London by members of the Redeemed Christian Church of God. On the one hand, these two metropolises represent very different forms of urban governance and religious context. On the other, they are juxtaposed and conjoined in significant ways as believers seek to fulfill spiritual and economic aspirations. 'London-Lagos' becomes a stretched city space that is created but also traversed as members negotiate diasporic linkages in the remaking of their lives as both believers and urban citizens.]

Cooper, Brittney C., 2013, '"They Are Nevertheless Our Brethren": The Order of Eastern Star and the Battle for Women's Leadership, 1874–1925', in Hinks & Kantrowitz 2013: ??-??

Copeland, 2013, ´Blackness Past, Blackness Future—and Theology´, in *South Atlantic Quarterly* 112, 4: 625-640
[After sketching the development of black theology and its unmasking of white racism at the heart of Christianity in the United States, the article turns to the seminal work of historian of religions Charles H. Long in order to understand more adequately the emergence of black religion. Such understanding prompts the conclusion that the future of black theology may lie in the exploration of the mystical aspects of black religion.]

Covington-Ward, Yolanda, 2014, ´"Your Name Is Written in the Sky": Unearthing the Stories of Kongo Female Prophets in Colonial Belgian Congo, 1921–1960´, in *Journal of Africana Religions* 2, 3: 317-346
[This article explores the history of Kongo female prophets in the colonial-era *kingunza* (prophetic) movement between 1921 and 1960 in the Lower Congo region of the Democratic Republic of Congo. While much of the literature on the *kingunza* movement focuses on male prophets, especially Simon Kimbangu, I use multiple sources such as colonial reports, missionary correspondence, and oral interviews of Congolese themselves to show that women also were prominent. I examine particular roles, embodied actions (especially trembling), and deeds that defined a person as a prophet in the Kongo context. A focus on two major spheres of spiritual activity, premonition/divination and healing, reveals that some women were, from a Kongo perspective, considered to be prophets in their own right. This research suggests a need in studies of African religious movements for greater attention to embodiment, an emphasis on the diversity of activities that define religious expression, and refocusing on local prophets.]

Crosson, J. Brent, 2015, ´What *Obeah* Does Do: Healing, Harm, and the Limits of Religion´, in *Journal of Africana Religions* 3, 2: 151-176
[*Obeah*, which colonial ordinances defined capaciously as ´any assumption of supernatural power´, was a crime in Trinidad until 2000, and the law continues to make *obeah* a punishable offense in most of the anglophone Caribbean. Scholars have noted that contemporary attitudes toward *obeah*—a hard-to-define term—are largely negative, implying spiritual harm. My fieldwork in a region of Trinidad, regarded as the island's capital of *obeah*, however, revealed polyvalent, context-contingent attitudes toward the term. Using ethnographic examples, I offer alternatives to scholarly approaches that have explained away *Obeah*'s harm as evidence of colonial false consciousness. My interlocutors took shifting, even contradictory stances toward *obeah* that depended on tactical contexts of power. By examining attempts to intervene in the justice system through spiritual force, I argue that *obeah* is a justice-making technology and that, like all systems of law, the potential for harm is part of its power. In the final part of the paper, I argue that rather than conforming to a definition of religions as mutually exclusive confessional communities rooted in collective avowals of belief, *obeah* models a counterdiscourse on social relations that I call ´altered solidarities´, challenging regnant conceptions of religion as the basis for legal recognition in modern states.]

Dahl, Bianca, 2012, ´Beyond the Blame Paradigm: Rethinking Witchcraft Gossip and Stigma around HIV-Positive Children in Southeastern Botswana´, in *African Historical Review* 44, 1: 53-79; full text at: http://www.tandfonline.com/doi/pdf/10.1080/17532523.2012.714160
[This article probes the relationship between the notion of stigma and neighbours' gossip about witchcraft. According to ethnographic evidence across Africa, invoking witchcraft has been a common means for HIV-positive people to lessen the stigma of infection, deflecting blame for sickness away from their (potentially immoral) behaviour and on to malevolent agents. In contrast, the case studies in this article entail gossip about witchcraft that was consistently refuted by families of sick children, who felt this aetiology contributed to their child's marginalisation. The article contends that neighbours' gossip was not simply concerned with jealousy or deflection of blame – the predominant foci of ethnography on the

occult. Instead, these cases direct analytical attention toward people's ambivalent sentiments and anxieties about care that are also expressed through speculation about witches, in which villagers strive to morally orient themselves toward children whose sickness is more profoundly disturbing than that of adults.]

Devisch, René, 2012, ˈOf Divinatory Connaissance in South-Saharan Africa: The Bodiliness of Perception, Inter-subjectivity and Inter-world Resonance, in *Anthropology & Medicine* 19, 1: 107-118

[Branching out from recent perspectives on divination in Africa, this study explores a fresh approach that engages in a constructive dialogue between local knowledge practices and Western-derived human sciences. A first section positions this essay within an emerging debate over the perspectival ontological turn in anthropology such as is most explicitly voiced in the divinatory oracle and expressed in the ensuing healing and societal redress. A second section then focuses on the oracular scrutiny typically employed by the mediumistic Yaka diviner in southwestern DR Congo. Such practice induces the diviner to sense out in the consulting kin group the bewitching force-effects and the unspeakable in the inter-generational realm. The study concludes by evaluating – along the terms of the local culture's genius – the perspectivist stance and matrixial model.]

Dew, Spencer, 2014, ˈJuanita Mayo Richardson Bey: Editor, Educator, and Poetic Visionary of First-Generation Moorish Science', in *Journal of Africana Religions* 2, 2: 184-210

[A leading yet little-studied figure in the first generation of the Moorish Science Temple of America movement, Juanita Mayo Richardson Bey was editor of the group's newspaper, literary educator, and religious poet. Analysis of the textual legacy of Richardson Bey shows evidence of a model of leadership that contrasts starkly with that of the religion's founder, Prophet Noble Drew Ali. While Ali focused on maintaining ideological control and doctrinal orthodoxy, Richardson Bey, as editor and educator, insisted on a vision of collective participation in Moorish uplift, emphasized the importance of education and specifically the values of literary education for such uplift, encouraged individual creative expression of and synthetic engagement with Moorish Science teachings, and, as poet, modeled in intimate and emotional language her own sense of the meaning of Moorish identity.]

Dibaba, Assefa Tefera, 2014, ˈ"God speak to us": Performing Power and Authority in Salale, Ethiopia', in *Journal of African Cultural Studies* 26, 3: 287-302

[This article examines Salale Oromo traditional legal performances as narratives of resistance against domination. Through the three ˈtheopolitical' counter-discourses of *guma* (blood feud), *araara* (peace-making), and *waadaa* (covenant), the interaction between *theos* (god) and ˈpolitics' is made apparent. Hence, the oath ˈGod speak to us' expresses a belief that *nagaa* (peace) is a presupposed will of God that humanity is privileged and obliged to guard. The study concludes that such oppositional traditional practices constitute the Salale cultural resistance against the mainstream culture. They offer more hope for challenging the dominant social discourse and constructing a strong sense of *Oromummaa*, that is, Oromoness.]

Dijk, Rijk van, Hansjörg Dilger, Marian Burchardt & Thera Rasing (eds.) 2014, *Religion and AIDS Treatment in Africa: Saving Souls, Prolonging Lives*. Farnham [Surrey]: Ashgate, 320 pp., ISBN: 978-1-4094-5669-8 (hbk), £70.00

[This book critically interrogates emerging intertconnections between religion and biomedicine in Africa in the era of antiretroviral treatment for AIDS. Highlighting the complex relationships between religious ideologies, practices and organizations on the one hand, and biomedical treatment programmes and the scientific languages and public health institutions that sustain them on the other, this anthology charts largely uncovered terrain in the social science study of the Aids epidemic.]

Dilger, Hansjörg, Marian Burchardt & Rijk van Dijk 2014, ´Introduction: Religion and AIDS-treatment in Africa: The Redemptive Moment', in van Dijk, Dilger, Burchhardt & Rasing 2014: ??-??

Dongen, Bart E. van, Sharon E. Fraser & Timothy Insoll 2011, ´The Composition and Origin of Ghana Medicine Clays', in Anthropology & Medicine 18, 2: 285-302; PDF at: http://www.tandfonline.com/doi/pdf/10.1080/13648470.2011.591204

[The mineral, organic and elemental composition of medicine clays from three shrines in the Tong Hills in northern Ghana (Gbankil, Kusanaab, and Yaane) are assessed to ascertain what additives they might contain and the implications for their recognition, for example in archaeological contexts. These are clays that are widely used for healing purposes being perceived efficacious in curing multiple ailments and which are given a divine provenance, but their collection is ascribed human agency. The Yaane clay is also supplied as part of the process of obtaining the right to operate the shrine elsewhere making it widely dispersed. Organic geochemical analyses revealed a predominance of plant-derived material with a substantial contribution of microbial origin. Based on these (supported by elemental and mineral analyses), no unnatural organic material could be detected, making an exogenous contribution to these clays unlikely. The implications are that these are wholly natural medicinal substances with no anthropogenic input into their preparation, as the traditions suggest. The very similar mineralogy of all the clays, including a non-medicine clay sampled, suggests that, unless the geology radically differed, differentiating between them analytically in archaeological contexts would be doubtful.]

Douny, Laurence, 2011, ´The Role of Earth Shrines in the Socio-symbolic Construction of the Dogon Territory: Towards a Philosophy of Containment´, in *Anthropology & Medicine* 18, 2: 167-179

[This paper deals with the role of earth shrines in generating and maintaining social order and cohesion in a Dogon village on the Bandiagara escarpment (Mali, West Africa), in a context of scarcity. Earth shrines are erected at significant points in the landscape and in remote times symbolised the foundation of the territory. They form part of the ritual control of space by reinforcing, through sacrificial practice, a symbolic boundary that encloses and protects the village space. Through their yearly reactivation, this practice firstly enables the Dogon to strengthen their relationship with their god, their ancestors and the spirits that own the place and, secondly, it aims to renew social relationships and maintain the cohesion and continuity of the society whilst simultaneously conveying a sense of well-being in a harsh and changing world.]

Droz, Yvan, 2014, ´Kikuyu Transformation of Death in Kenya: From Hyenas to Tombs', in Jindra & Noret 2014: ??-??

Dube, Lilian, 2012, ´Genital Modification: Expressions of Troubling Masculinities', in Chitando & Chirongoma 2012: 373-395

Dube, Musa W., 2012, ´Youth Masculinities and Violence in an HIV and AIDS Context: Sketches from Botswana Cultures and Pentecostal Churches', in Chitando & Chirongoma 2012: 323-354

Dube, Musa W., & Abel Tabalaka 2014, ´Bible Translations for Children', in Togarasei & Kügler 2014: 141- 154

Duncan, Graham A., 2013, ´"African Churches Willing to Pay Their Own Bills": The Role of Money in the Formation of Ethiopian-type Churches with Particular Reference to the Mzimba Secession', in *African Historical Review* 45, 2: 52-79

[Matters related to money were fundamental to the causes of the formation of Ethiopian-type churches. These included inter alia the raising of funds abroad and the subsequent need to control such funds by white ministers, delay or refusal of ordination due to cost factors and differentials in stipends, lack of or poor allowances, lack of trust in the use of funds, poor emoluments and accommodation. This was in contradiction to emerging mission policy

as propounded by Henry Venn in his Three-Self formula, particularly with regard to the principle of self-support following Pauline methods. At the heart of such issues was the need for missionaries to control what they had created, and maintain and perpetuate a sense of dependency. The Mzimba Secession offers substantial evidence to support the suggestion that finance was a central concern in fostering inferiority and subjection in the mission field leading to the formation of a new church movement.]

Ecke, Jonas Paul, 2015, ´Continuity and Discontinuity: Pentecostalism and Cultural Change in a Liberian Refugee Camp in Ghana', in *PentecoStudies: An Interdisciplinary Journal for Research on the Pentecostal and Charismatic Movements* 14, 1: 42-71
[This article explores the cultural change generated by Pentecostalism among Liberian refugees in Ghana, who fled from their nation's civil wars to a refugee camp in Ghana's Central Region. Anthropologists of religion have argued that Pentecostal conversions have in large parts become popular because they enable a ´break with the past'. Liberian converts, as well, seek to distance themselves from a past that is mired in conflict. To this end, they connect to global Pentecostal networks in an attempt to overcome their marginal status. In so doing, many of them reject aspects of their past, which they associate with the Liberian civil wars, for example traditional belief systems, ethnic identity, and the Liberian gerontocracy. Yet, as the ethnographic examples illustrate, this ´break with the past' is rarely complete. This study's findings are related to debates on whether anthropology of religion should focus on ´continuity' or ´discontinuity' in exploring religious conversions. The author argues that the religious experiences of Liberians in exile can only be understood by paying attention to the interplay and tensions between continuity and discontinuity.]

Ephirim-Donkor, A., 2008, '*Akom*: The Ultimate Mediumship Experience among the Akan', in *Journal of the American Academy of Religion* 76, 1: 54–81

Espirito Santo, Diana, 2008, ´The Power of the Dead: Spirits, Socialism, and Selves in an Afro-Cuban Universe', in *Fieldwork in Religion*: 3, 2: 161-177; full text at:
https://www.academia.edu/10299272/The_power_of_the_dead_spirits_socialism_and_selves_in_an_Afro-Cuban_universe

Espirito Santo, Diana, 2010, '"Who else is in the Drawer?": Trauma, Personhood and Prophylaxis among Cuban Scientific Spiritists', in Athropology & Medicine 17, 3: 249-259
[In this paper the author explores notions of illness and health among a particular group of spirit mediums in Havana: the *Sociedad de Estudios Psicologicos Amor y Caridad Universal*. For its members and leaders, the development of mediumship is not just therapeutic but prophylactic. And traumas (of spirits and persons) must not simply be acknowledged but metabolised through the execution of good mediumship. More importantly, people's existences are chemically and psychologically entangled with those of their protective spirits, making of their 'selves' systems, rather than bounded essences. The author argues that such concepts of personhood offer alternative modes of understanding the self in relation to forms of otherness, including dysfunction and pathology.]

Espirito Santo, Diana, 2013, ´Materiality, Cosmogony and Presence among Cuban Spirits and Mediums', in Tassi & Espirito Santo 2015: 33-56; full text at:
https://www.academia.edu/11108156/Materiality_cosmogony_and_presence_among_Cuban_spirits_and_mediums?auto=bookmark&campaign=weekly_digest

Espírito Santo, Diana, Katerina Kerestetzi & Anastasios Panagiotopoulos 2013, ´Human substances and ontological transformations in the African-inspired ritual complex of Palo Monte in Cuba', in *Critical African Studies* 5, 3, 195–219, full text at:
https://www.academia.edu/10299404/Human_substances_and_ontological_transformations_in_the_African-inspired_religious_complex_of_Palo_Monte_in_Cuba
[This article brings together three distinct, yet articulating, ethnographic perspectives on the effects and affordances of material things, in particular human substances, in the Afro-Cuban religious practice of Palo Monte, a complex of Bantu-Congo inspired traditions. The au-

thors argue that Palo Monte engenders ontological forms that are irreducible to either 'matter' or 'spirit' and thing or idea, but instead predicate their agency on a hybridity that necessarily encompasses objects, human bodies, and spirits of the dead, as well their bones. Palo both takes a notion of embodiment to the extreme – objects become bodies, bodies become spirits, and spirits become objects – and questions its limitations, since for practitioners spirits are unconfined to their materialization, but may appear in dreams, for example. Furthermore, Palo experts deal inherently with processes of physical, social, and spiritual disassembly (as well as assembly), asking of us to rethink essentialist concepts of agency, intention, and personhood.]

Ewusha, Lubunga, ´The Role of an "Ideal" Man in Bembe Culture and within the Contemporary African Christian Tradition in the Face of HIV and AIDS: Towards a Proactive Male Response', in Chitando & Chirongoma 2012: 71-90

Fall, Abdou Salam (avec textes encadrés par Marieke Kruis), 2011, ´Les usages des liens confrériques religieux dans l'économie Sénégalaise', in Kaag 2011: 47-80

Faraji, Salim, 2012, T*he Roots of Nubian Christianity Uncovered: The Triumph of the Last Pharaoh*. Trenton, N.J.: Africa World Press, 332 pp., ISBN 978-1-59221-872-1 (pbk), $34.95

[The history of Late Antique Africa and the origins of Nubian Christianity have received little attention by Africanists and have been virtually ignored by Africana historians. For Nubiologists, church historians and scholars of late antiquity the story of this ancient African civilization and its conversion to Christianity has been primarily understood as an addendum to Greco-Roman classical antiquity thereby positioning ancient Nubia during late antiquity as a passive receptacle of culture as opposed to a historical actor emerging through the cultural anteriority of its own religious traditions. Ancient Nubia was at once a Nile Valley and Sudanic civilization. Its history extended beyond the founding of Dynastic Egypt and Napatan-Meroitic Kush and equally significant, is the fact that long after ancient Egypt had been subdued by the Ptolemies and Rome, ancient Nubian civilization continued to thrive in late antiquity as an independent kingdom, first as a classical pharaonic culture and then as a Christian polity until the 15th century. This book answers the questions: how and why did ancient Nubia convert to Christianity during the 4th to 6th century CE? It demonstrates that it is no longer acceptable to argue that Nubia converted to Christianity in the sixth century CE due to Byzantine Missions, but that a little known monarch, the Nubian king Silko who ruled in the 5th century inaugurated the beginnings of Christianity in ancient Nubia. King Silko was in fact the Last Pharaoh in the Nile Valley and the first Christian king of Medieval Nubia. The Nubian Pharaoh Silko was to ancient Nubia what Constantine was to Rome and the legend of King Arthur was to Britain, a founding Christian monarch and a transitional historical figure. Nubian sovereign religion in the fifth century CE was an amalgamation of Classical Sudanese and Egyptian traditions, Meroitic imperial culture, Christian traditions indigenous to Coptic Egypt, and Roman military piety. By utilizing contemporary African and African diaspora religions and applying methods that are traditionally employed in contemporary studies of conversion in Africa and the African Diaspora this book highlights the themes of cultural complexity and multiple religious identities in late antique Nubia. It will become clear that like other forms of African Christianity that have been shaped by African traditional religions and culture Nubian Christianity was fundamentally African.]

Feder, Stephanie, 2014, ´The term "child" in Colonial and Post-colonial Perspectives', in Togarasei & Kügler 2014: 167-180

Fleming, Jody, 2014, ´African Pentecostalism and Social Action', in Clarke 2014: 174-192

Floyd-Thomas, Juan M., 2015, ´Gaining One's Definition: The (De)Christianization of Malcolm X's Life and Legacy', in *Journal of Africana Religions* 3, 1: 44-61

[Since his untimely death fifty years ago, there has been considerable cognitive dissonance surrounding Malcolm X in the collective consciousness. This tension is fueled by the way Malcolm X's life and legacy has been refracted through the prism of Christocentric analytic frameworks. A critical question is what corrective measures can be taken within Malcolm X studies to compensate for such methodological and theoretical biases and enable us to better understand his religious worldview within the context of his own complex subjectivity. This article explores three key areas of Malcolm X's life and legacy that are deeply significant for Christians and Christianity: the writing of The Autobiography of Malcolm X, the iconic use of Malcolm X's image, and Malcolm X's conversion to Sunni Islam following his pilgrimage to Mecca.]

Frahm-Arp, Maria, 2014, ʹAfrican Pentecostalism and Gender Rolesʹ, in Clarke 2014: 150-161

Gaiya, Musa A.B., 2015, ʹCharismatic and Pentecostal Social Orientations in Nigeriaʹ, in *Nova Religio: The Journal of Alternative and Emergent Religions* 18, 3: 63-79
[This article identifies two responses to social challenge by charismatic Pentecostal churches in Nigeria. I argue that churches taking a centripetal position are either socially passive or they collude with corrupt leaders and groups who undermine efforts toward political, social and human improvement; yet, in their engagement with society they offer spiritual solutions to myriad social and political problems. Conversely, churches taking a centrifugal approach try to confront political and social problems, but these churches are relatively few and located primarily in Lagos, although they are growing in influence. I conclude that charismatic Pentecostalism in Nigeria currently is shifting from strictly spiritual solutions to sociopolitical problems to an emphasis on meeting social needs in practical ways.]

Galal, Ehab, 2015, ʹConveying Islam: Arab Islamic Satellite Channels as New Playersʹ, in Hackett & Soares 2015: 171-189

Gallegos, John, 2014, ʹAfrican Pentecostal Hermeneuticsʹ, in Clarke 2014: 40-57

Gampiot, Aurelien Mokoko, 2014, ʹKimbanguism: An African Initiated Churchʹ, in *Scriptura : International Journal of Bible, Religion and Theology in Southern Africa* 113: 11 pp.; PDF at: http://reference.sabinet.co.za/webx/access/electronic_journals/script/script_v113_a1.pdf
[During the early 1920s in what was then known as the Belgian Congo, a Christian revival movement was initiated by an African, a Baptist catechist named Simon Kimbangu, who immediately challenged the colonial order by preaching to and healing the local population. The Kimbanguist Church, an African Independent Church born from this movement, considers itself as a tool of identity reconstruction, empowering the believers to express their suffering and challenge the racial inequalities still extant in the post-colonial context. A member of the World Council of Christian Churches since 1969, with an estimated membership of 17 million today, the Kimbanguist Church has evolved with two parallel dimensions. The first is made up of the educated minority, which is struggling to bring about theological reform, while the second one, composed of the tradition-oriented majority, has imposed popular beliefs, throwing the church into a conflict with the World Council of Churches since the year 2000.]

Gathhogo, Julius Mutugi, 2012, ʹ'"Chasing the Leopard out of the Homestead": *Mundurume's* Task in the Era of HIV and AIDSʹ, in Chitando & Chirongoma 2012: 447-470

Gathogo, Julius, 2014, ʹThe Political Dominance of Afro-Pentecostalism in the 21st Century: Lessons from the Kenyan Socio-Ecclesial Context, in *US-China Law Review* 11: 1499-2014; full text at:
https://www.academia.edu/9693224/AFRO-PENTECOSTALISM_IN_KENYA_IN_THE_TWENTY_FIRST_CENTURY?auto=download&campaign=weekly_digest
[In the twenty-first century, Pentecostalism has repackaged itself as the ʹrealʹ guardian of the African heritage and spirituality and taken over some of the critical socio-political roles previously dominated by the mainline churches. The article surveys the changing patterns of

Pentecostalism and its ability to capture African ethos of wholeness where religion provides solution to every life problem, such as disunity, health and economy among others. The article covers a wide range of issues, scholarly literature and reports (including newspaper articles and blogs etc.), and other background materials.]

Gez, Yonatan N., & Yvan Droz 2015, ʹNegotiation and Erosion of Born Again Prestige in Nairobi', in *Nova Religio: The Journal of Alternative and Emergent Religions* 18, 3: 18-37
[The social and political efficacy of ʹBorn-Again' identity in Nairobi is fed by the accumulation of personal prestige or symbolic capital emerging from the Born-Again actor's association with religious and moral virtues. However, this prestige is being undermined by ongoing rumors and scandals, risking disruption of the benefits associated with this morality. In this article, we explore the popular discontent with Born-Again identity and practice, concluding that its prestige in Nairobi is possibly eroding, with risk to its efficacy in mobilizing social and political power.]

Gifford, Paul, 2014, ʹEvil, Witchcraft, and Deliverance in the African Pentecostal Worldview', in Clarke 2014: 112-131

Giles, Linda L., 2009, ʹSocietal Change and Swahili Spirit Possession', in K. Larsen (ed.), *Knowledge, Renewal and Religion: Repositioning and Changing Ideological and Material Circumstances among the Swahili on the East African Coast*. Uppsala: Nordiska Afrikainstitutet. p. 85-106.

Gomez, Michael A., 2013, ʹAfricans, Religion, and African Religion through the Nineteenth Century', in *Journal of Africana Religions* 1, 1: 78-90
[This essay explores the intersections of colonialism, enslavement, freedom struggles, and religion in the African global experience, focusing on the critical navigational properties of leadership.]

Gordon, David M., 2012, *Invisible Agents: Spirits in a Central African History*. Athens, OH: Ohio University Press, xi + 304 pp., ISBN 978 0 8214 2024 9 (pbk), US$32.95
[The book shows how personal and deeply felt spiritual beliefs can inspire social movements and influence historical change. When people perceive spirits as exerting power in the visible world, these beliefs form the basis for individual and collective actions. Focusing on the history of Zambia during the nineteenth and twentieth centuries, the book combines theoretical insights with attention to local attention, from oral narratives communicated across slave-trading routes during the nineteenth century, through the violent conflicts inspired by Christian and nationalist prophets during colonial times, and ending with the spirits of Pentecostal rebirth during the neoliberal order of the late twentieth century. To gain access to the details of historical change and personal spiritual beliefs across this long historical period, Gordon employs all the tools of the African historian: his own interviews and fieldwork in Zambia, and a diverse range of other sources, including oral traditions, fieldnotes of anthropologists, missionary writings and correspondence, unpublished state records, vernacular publications, and Zambian newspapers.]

Grillo, Laura S., 2014, ʹIronic Reversals: Gender, Power, and Sacrality in Ilé-Ifè', in *Journal of Africana Religions* 2, 4: 465-476
[Olupona's ʹindigenous hermeneutic' offers a privileged guided journey into the dense ritual space of a vital city. I underscore a subtle leitmotif—gender and female agency—running throughout this interpretive account to show women's power to be both a sustaining force and source of ironic reversals in the fate of Ilé-Ifè.]

Gueeye, Cheikh, & Abdourahmane Seck 2011, ʹIslam et politique au Sénégal: Logique d'articulation et de co-production', in Kaag 2011: 13-46

Gumo, Sussy, Simon O. Gisege, Evans Raballah & Collins Ouma 2012, ʹCommunicating African Spirituality through Ecology: Challenges and Prospects for the 21st Century', in *Religions* 3, 2: 523-543; full text at: http://www.mdpi.com/2077-1444/3/2/523/htm

[This review addresses issues of African spirituality and the environment from a Kenyan context. Results show that African spirituality has been enhanced through the environment where humanity worshipped and venerated everything under the earth, on earth, between the earth and heavens and in the heavens above. Additional findings demonstrate that African spirituality and ecology are currently facing a number of challenges, hence a major challenge of sustainability of African spirituality in regard to environment. We conclude that African knowledge and belief systems on environmental sustainability could be revitalized and used in environmental conservation.]

Gunda, Masiiwa Ragies, 2015, *On the Public Role of the Bible in Zimbabwe: Unpacking Banana's "Re-writing" Call for a Socially and Contextually Relevant Biblical Studies*. Bamberg: University of Bamberg Press, 194 pp., eISBN: 978-3-86309-299-3 (Online-Ausgabe) (= Biblein Africa Studies, 18); PDF at:
https://www.academia.edu/11369508/BiAS_18_On_the_Public_Role_of_the_Bible_in_Zimbabwe_by_Masiiwa_R._GUNDA_
[In the process of my PhD study, I first encountered Banana, the outcast, the rejected. For having been accused and convicted for "engaging in unnatural acts with other men", most of Banana's political, academic and religious colleagues deserted him. It was then that I first realized that it would be interesting to gain a deeper understanding of this man, as a tribute to him, even if only post-humously. After completing my PhD, I dedicated time to study the works of Banana and being a biblical scholar, I was immediately attracted to his article "The Case for a New Bible" in which he called for the re-writing of the Bible as a way of solving the Israeli-Palestinian conflict in the Middle East. I therefore set out to investigate what Banana meant by re-writing the Bible, why he thought it was that important and what he wanted to achieve by re-writing the Bible. As I engaged deeper with Banana's works, a clear strand emerged linking all his works in a clear quest for justice, equality and fairness among peoples and among nations.]

Gunn, Jefferey, 2010, ʹCreating a Paradox: Quobna Ottobah Cugoano and the Slave Trade's Violation of the Principles of Christianity, Reason, and Property Ownership', in *Journal of World History* 21, 4: 629-656
[Quobna [Kobena] Ottobah Cugoano's groundbreaking narrative *Thoughts and Sentiments on the Evil and Wicked Traffic of the Slavery and Commerce of the Human Species […]* (1787) was radical enough for London reviewers to refuse to circulate and review it. Its author was the first former African slave to write his own abolitionist narrative in the English language. He called not only for the abolition of slave trade, but also for the emancipation of slaves in the West Indies, and the worldwide abolition of slavery.]

Hackett, David, 2013, ʹThe Prince Hall Masons and the African-American Church: The Labors of Grand Master and Bishop James Walker Hood, 1831–1918', in Hinks & Kantrowitz 2013: ??-??

Hackett, Rosalind I. J., & Benjamin F. Soares 2015, ʹIntroduction: New Media and Religious Transformations in Africa', in Hackett & Soares 2015: 1-18

Hackett, Rosalind I.J., & Benjamin F. Soares (eds.) 2015, *New Media and Religious Transformations in Africa*. Bloomington: Indiana University Press, 332 pp., ISBN 978-0253015242 (pbk), \$28,49; ISBN 978-0253015198 (hbk), \$76.50,
[This volume casts a critical look at Africa's rapidly evolving religious media scene. Following political liberalization, media deregulation, and the proliferation of new media technologies, many African religious leaders and activists have appropriated such media to strengthen and expand their communities and gain public recognition. Media have also been used to marginalize and restrict the activities of other groups, which has sometimes led to tension, conflict, and even violence. Showing how media are rarely neutral vehicles of expression, the contributors to this multidisciplinary volume analyze the mutual imbrications of media

and religion during times of rapid technological and social change in various places through-
out Africa.]

Haron, Muhammed, 2015, ʿMuslim Community Radio Stations: Constructing and Shaping
Identities in a Democratic South Africa', in Hackett & Soares 2015: 82-98

Hart, William David, 2013, '"One Percenters": Black Atheists, Secular Humanists, and Natu-
ralists', in *South Atlantic Quarterly* 112, 4: 675–696

[This essay explores an emergent black atheist, secular humanist, and naturalistic imagina-
tion. Based on a 2007 survey by the Pew Forum on Religion and Public Life that measured
the percentage of African Americans holding such views, I refer to this group as ʿone per-
centers'. Broadly speaking, one percenters view human nature and destiny (necessity and
historical contingency) through an anthropological rather than a theological lens. As three
perspectives on the same phenomenon, they are the dialectical other of theism and conventi-
onal forms of religion. In all three cases, negating theism does 'positive' productive and cre-
ative work, energizing a different kind of affirmation. Nuances in rhetoric, emotional color,
and practical engagement with religious cultures and institutions create distinctions among
atheists, secular humanists, and naturalists that are more than merely artful and stylized.
These nuances reveal different understandings of what nonbelief entails in matters of con-
duct and whether the negative and epistemic category of ʿnonbelief' properly describes their
difference from theists.]

Hategekimana, Celestin, 2012, ʿThe Connectedness of Masculinity and Culture in the Context
of HIV and AIDS: Special Focus on Rwanda', in Chitando & Chirongoma 2012: 55-70

Hayes, Kelly E., 2011, *Holy Harlots; Femininity, Sexuality, and Black Magic in Brazil.* Berke-
ley: University of California Press, 312 pp., ISBN: 9780520262652 (pbk), $29.95, £19.95

[This book examines the intersections of social marginality, morality, and magic in contem-
porary Brazil by analyzing the beliefs and religious practices related to the Afro-Brazilian
spirit entity Pomba Gira. Said to be the disembodied spirit of an unruly harlot, Pomba Gira
is a controversial figure in Brazil. Devotees maintain that Pomba Gira possesses an intimate
knowledge of human affairs and the mystical power to intervene in the human world. Others
view this entity more ambivalently. The book provides an intimate and engaging account of
the intricate relationship between Pomba Gira and one of her devotees, Nazaré da Silva.
Combining Nazaré's spiritual biography with analysis of the gender politics and violence
that shapes life on the periphery of Rio de Janeiro, Hayes highlights Pomba Gira's role in
the rivalries, relationships, and struggles of everyday life in urban Brazil.]

Haynes, Naomi, 2015, ʿEgalitarianism and Hierarchy in Copperbelt Religious Practice: On the
Social Work of Pentecostal Ritual', in *Religion* 45, 2: 273-292

[This article offers an analysis of Pentecostal ritual life focused on a core tension in this reli-
gion: between the egalitarianism associated with the outpouring of the Holy Spirit on all be-
lievers and the hierarchy that follows from the charismatic authority of church leaders.
Drawing on ethnographic material from the Zambian Copperbelt, the author traces out the
egalitarian and hierarchical aspects of Pentecostal ritual in order to demonstrate the impor-
tance of both of these elements to the social relationships that Pentecostal adherence pro-
duces. While the tension between egalitarianism and hierarchy is evident in all Pentecostal
groups, on the Copperbelt their interaction produces social results which build on extant cul-
tural models, and which have particular significance in the light of Zambia's recent econom-
ic history. These local resonances in turn allow us to address discontinuity, a central topic in
analyses of Pentecostalism, as well as the role of creativity in ritual practice.]

Heuser, Andreas, 2015, ʿDisjunction–Conjunction–Disillusionment: African Pentecostalism
and Politics', in *Nova Religio: Journal of Alternative and Emergent Religions* 18, 3: 7-17

[In Pentecostal political theology in Africa, there has been a movement from Pentecostal
disjunction from state and society towards conjunction on governance levels. This eventual-
ly led to disillusionment with Pentecostal policymaking, both within African Pentecostal mi-

lieus and public discourses. The entrance of Pentecostal actors onto the political stage in African countries dates back to the transformative years from 1989 to 1993, in which democratic movements all over the continent were challenging autocratic presidential regimes. This era has been termed in political science the "second democratization" after the immediate postcolonial era of nation building in the 1960s. Almost invisible before, Pentecostal political impact was growing enormously and transformed into varied efforts to 'pentecostalize' governance since the turn of the millennium. In view of selected West African political cultures and Kenya, a dialectics in Pentecostal visions of politics becomes obvious: the diversity of political strategies testifies to African Pentecostal potency in public discourses, but once entangled in actual policymaking, Pentecostal praxis discredits self-images of superiority in politics.]

Hinks, Peter P., 2013, '"To Commence a New Era in the Moral World": John Telemachus Hilton, Abolitionism, and the Expansion of Black Freemasonry, 1784–1860', in Hinks & Kantrowitz 2013: ??-??

Hinks, Peter P., & Stephen Kantrowitz 2013, ʹIntroduction: The Revolution in Freemasonryʹ, in Hinks & Kantrowitz 2013: ??-??

Hinks, Peter P., & Stephen Kantrowitz (eds.) 2013, *All Men Free and Brethren: Essays on the History of African American Freemasonry*. Ithaka [NY]: Cornell University Press, 280 pp., ISBN 978-0-8014-5030-3 (hbk), $35
[In early March 1775, an Irish soldier initiated a dozen or more black Bostonian men into a lodge of Freemasons, making them probably the first people of African descent formally admitted into Freemasonry in the Atlantic world. Prince Hall, a freedman, would emerge as the leader of this group as they worked together to establish a tradition of African American Freemasonry that has persisted ever since—a tradition that still carries his name. This volume is the first in-depth historical consideration of Prince Hall freemasonry from the Revolutionary era to the early decades of the twentieth century. Through a growing network of lodges, African American Masons together promoted fellowship, Christianity, and social respectability, while standing against slavery and white supremacy.]

Hlatywayo, Jairus, 2012, ʹDangerous Masculinities: An Analysis of the Misconception of "Real Manhood" and its Impact on Vulnerabilities to HIV among the Ndau of Chipinge in Zimbabweʹ, in Chitando & Chirongoma 2012: 113-126

Houston, Sam, 2013, ʹSherman A. Jackson and the Possibility of a "Blackamerican Muslim" Prophetic Pragmatismʹ, in *Journal of Africana Religions* 1, 4: 488-512
[In this paper, I argue that in his endeavor to reorient Muslim American priorities and perceptions of authority in the name of a "Blackamerican Islam," Sherman A. Jackson's conception of ʹprotest appropriationʹ and its concomitant blending of epistemological and social critique informed by the experience of black suffering stands in the tradition of African American forms of pragmatism, especially that of Cornel West. Just as West's ʹprophetic pragmatismʹ enabled him to develop a religious tradition of social criticism informed by Christian elements and the experiences of African Americans, so too does Jackson's ʹBlackamerican Islamʹ evince certain pragmatic sensibilities in its quest to do the same for Sunni Islam in the face of white and immigrant Muslim ideologies. In the process of making this argument, I hope to make distinct the harmonies and dissonances between Jackson's and West's work, and thus better ascertain the possibility of a ʹBlackamerican Muslimʹ prophetic pragmatism.]

Hucks, Tracey E., 2012, *Yoruba Traditions and African American Religious Nationalism.* Albuquerque: University of New Mexico Press, xxiv + 438 pp., ISBN-13: 978-0826350763 (hbk), $ 60
[Exploring the Yoruba tradition in the United States, Hucks begins with the story of Nana Oseijeman Adefunmi's personal search for identity and meaning as a young man in Detroit in the 1930s and 1940s. She traces his development as an artist, religious leader, and foun-

der of several African-influenced religio-cultural projects in Harlem and later in the South. Adefunmi was part of a generation of young migrants attracted to the bohemian lifestyle of New York City and the black nationalist fervor of Harlem. Cofounding Shango Temple in 1959, Yoruba Temple in 1960, and Oyotunji African Village in 1970, Adefunmi and other African Americans in that period renamed themselves ´Yorubas' and engaged in the task of transforming Cuban Santería into a new religious expression that satisfied their racial and nationalist leanings and eventually helped to place African Americans on a global religious schema alongside other Yoruba practitioners in Africa and the diaspora. Alongside the story of Adefunmi, Hucks weaves historical and sociological analyses of the relationship between black cultural nationalism and reinterpretations of the meaning of Africa from within the African American community.]

Hunter, Johannes, 2014, ´Fathers of the Fathered', in Togarasei & Kügler 2014: 181-194

Hye-cheon Kim Yeary, Karen, 2011, ´Religious Authority in African American Churches: A Study of Six Churches', in *Religions* 2, 4: 628-648; full text at: http://www.mdpi.com/2077-1444/2/4/628/htm

[A sociological study of religious authority and gender in the context of a rural, impoverished community was conducted in African American churches in one county of the Arkansas Lower Mississippi Delta region to understand relationships between religious leadership, gender, race, and social justice. Three female and three male African American pastors were interviewed as key-informants of their churches to investigate views of female religious authority, and to compare and contrast the congregational culture of female-headed vs. male-headed churches. Among male-headed congregations, views of gender and leadership were complex, with beliefs ranging from no support to full support for female-headed congregations. Two congregational cultures emerged from the data: Congregations with a Social Activist orientation focused on meeting the social needs of the community through Christ, whereas congregations with a Teach the Word orientation stressed the importance of meeting the spiritual needs of the community through knowing the Word of God. Although aspects of both congregational cultures were present to some extent in all six congregations studied, the Social Activist culture played a more dominant narrative in female-headed congregations, whereas the Teach the Word culture was more evident in male-headed congregations.]

Igboin, Benson Ohihon, 2014, ´Boko Haram Radicalism and National Insecurity: Beyond Normal Politics', in *Journal of Religion and Violence* 2, 1: 94-121

[The main focus of this paper is to interrogate the security challenges that the radical Islamic sect Boko Haram has posed to the Nigerian nation, and how the government has responded to these challenges. Although many positions have been articulated with regard to how best to tackle the insurgency, the thrust ofthis article, however, is to argue that instead of the "normal politics" of security, the government needs to invoke the doctrine of ´emergency politics', which involves the full concentration of state apparatuses in order to restore peace and order. It is the contention of this article that it is only after this measure has beentaken that the fundamental causes can be adequately addressed, through a well-focused program of re-absorption.]

Igboin, Benson O., 2014, ´A Critical Exploration of African Spirituality and Democracy in Africa', in *Journal of Africana Religions* 2, 4: 435-456

[This article investigates the spiritual dimension of African politics, a significant, real, and practical variable that has received little recognition in public discourse about the practice of democracy in Africa. I focus on the role of African spiritual agency and its cosmological implications in the development of African democracy. I argue that African spirituality is pervasive but not sufficiently strong to meet the challenges of new political realities. Through the use of critical case analysis, the study concludes that African politicians exhibit a dual loyalty, affirming Western political theories in public discourse (in most cases) while adher-

ing to African spiritual rituals and oaths in private. The consequences of this include under-
mining the dividends of democracy and encouraging the dereliction of the environment.]

Insoll, Timothy, 2011, ʹIntroduction. Shrines, Substances and Medicine in sub-Saharan Africa:
Archaeological, Anthropological, and Historical Perspectivesʹ, in *Anthropology & Medicine*
18, 2: 145-166; PDF at:
http://www.tandfonline.com/doi/pdf/10.1080/13648470.2011.591193
[Whereas shrines in Africa, and to a lesser extent their links with medicine and healing, have
been extensively studied by historians and anthropologists, they have been largely neglected
by archaeologists. Focus has been placed upon palaeopathology when medicine is consider-
ed in archaeological contexts. Difficulties certainly exist in defining medicine shrines, sub-
stances and practices archaeologically, yet research can take various forms – scapegoats and
figural representations of disease; divination and diagnosis; trade and spread of medicinal
substances, shrines, and amulets; syncretism of different traditions and materiality; the mate-
rial culture associated with healing and medicinal substance; depictions in rock art; genetic
research. A move beyond palaeopathology is required to begin to understand the archaeolo-
gy of medicine shrines, substances, practices and healing in sub-Saharan Africa.]

Insoll, Timothy, 2011, ʹSubstance and Materiality?: The Archaeology of Talensi Medicine
Shrines and Medicinal Practicesʹ, in *Anthropology & Medicine* 18, 2 (August 2011): 181–
203; PDF at: http://www.tandfonline.com/doi/pdf/10.1080/13648470.2011.591196
[Talensi materia medica is varied, encompassing plant, mineral, and animal substances.
Healing, medicines, and medicinal practices and knowledge can be shrine-based and linked
with ritual practices. This is explored utilising ethnographic data and from an archaeological
perspective with referenceto future possibilities for research both on Talensi medicine and,
by implication, more generally through considering the archaeology of Talensi medicine
preparation, use, storage, spread, and disposal. It is suggested that configuring the archaeol-
ogy of medicine shrines and practices more broadly in terms of health would increase ar-
chaeological visibility andresearch potential.]

Iorjaah, Igbakua, 2014, ʻJesus' Servant-Shepherd Leadership Framework as Springboard to the
Nigerian National Projectʹ, in *Ilorin Journal of Religious Studies* 4, 2: 27-40 ; PDF at:
http://www.unilorin.edu.ng/ejournals/index.php/ijourel/article/view/867/461
[Jesus Christ developed a leadership model which has proven efficacious for the stable
growth of his counterculture, Christianity. Although many Nigerians in leadership positions
are members of this counterculture, since her amalgamation in 1914, Nigeria has been hav-
ing difficulty struggling to build a united nation out of its numerous nationalities, largely
due to lack of effective leadership. Leadership in Jesus' teaching is a relational means of en-
suring the wellbeing of all called human. But effective leadership is a necessary product of
leadership framework. Nigerian leadership is oriented on the framework of kingship with its
sovereign disposition which negates the tenets of community ecology due to its exploitative
and domination-control tendencies. For Nigeria to attain nationhood, Nigerians must reori-
ent their leadership ideology from royal sovereignty to a followerfocused relational model.]

Jindra, Michael, 2014, ʹThe Rise of Death Celebrations in the Cameroon Grassfieldsʹ, in Jindra
& Noret 2014: ??-??

Jindra, Michael, & Joël Noret 2014, ʹFunerals in Africa: An Introductionʹ, in Jindra & Noret
2014: ??-??

Jindra, Michael, & Joël Noret 2014, ʹAfrican Funerals and Sociocultural Change: A Review of
Momentous Transformations across a Continentʹ, in Jindra & Noret 2014: ??-??

Jindra, Michael, & Joel Noret (eds.) 2011, *Funerals in Africa: Explorations of a Social Pheno-
menon*. Oxford/New York: Berghan Books, 2011; 264 pages; price: $85 (hardback)
[Across Africa, funerals and events remembering the dead have become larger and ever
more numerous over the years. Whereas in the West death is normally a private and family
affair, in Africa funerals are often the central life cycle event, unparalleled in cost and im-

portance, for which families harness vast amounts of resources to host lavish events for mul-
titudes of people with ramifications well beyond the event. Though officials may try to regu-
late them, the popularity of these events often makes such efforts fruitless, and the elites
themselves spend tremendously on funerals.]

Johnson, Paul Christopher, 2012, ʹReligion and Diasporaʹ, in *Religion and Society: Advances
in Research* 3, 1: 95-114

[Diaspora, and with it 'diasporic religion', has exploded as an area of research in the field of
Religion, opening important paths of inquiry and analysis. This article traces the itineraries
and intersections of Diaspora and Religion over the last two decades, especially vis-à-vis
groups that activate multiple diasporic horizons. It then evaluates the risks of the overdisper-
sion of Diaspora. To counter this, the article recommends more narrowly circumscribing Di-
asporic Religion in relation to 'territory', while at the same time rendering the question of
what territoriality means more complex and diverse.]

Johnson, Terrence L., 2015, ʹReligious Heretic, Political Prophet: Malcolm X, Democracy, and
Abolition Ethicsʹ, in *Journal of Africana Religions* 3, 1: 62-82

[The religious and political thought of Malcolm X underscores a radical politico-ethical tra-
dition that speaks to a fundamental but neglected aspect of American democracy: the idea
that democracy cannot flourish without a radical (individual and collective) ethics. Malcolm
X's speeches, particularly in his late career, illustrate the degree to which American demo-
cracy is unrealizable unless it can give an account of human finitude in a social context of
anti-Black racism. I contend that Malcolm X's move toward human rights activism during
his mature political development is contingent on a radical ethics at the individual and group
level. It is an ethical practice based on reflective intentionality and creative exchange. I call
this vision of radical praxis abolition ethics.]

Jorgensen, Sara C., 2014, ʹBad Examples: Missionary Misbehaviour as an Indicator of the Im-
pact of Social Distance and the Evolution of Social Order in the American Zulu Missionʹ, in
Journal of Southern African Studies 40, 2: 267-282

[This article uses key moments when members of the AZM were accused of violating this
ideal – in effect, of acting as bad examples – to explore its role in the culture of the organi-
sation during the nineteenth and early twentieth centuries. It argues that the missionaries'
early circumstances in Natal, where their message had very limited appeal among African
people, increased the importance of exemplary behaviour in their understanding of their
task, contributing in turn to the mission's dependence on social distance as an organising
principle in its work. However, the AZM could not control the reception of its messages by
African Christians, and the exemplary ideal ultimately became a means by which they could
challenge mission authority. In this sense, the use of bad examples to trace the evolution and
interpretation of the ideal provides insight into its role in the unpredictable process of trans-
lating American forms of Christian practice into an African context.]

Jorio, Rosa De, 2010, ʹBetween Dialogue and Contestation: Gender, Islam, and the Challenges
of a Malian Public Sphereʹ, in Osella & Soares 2010: ??-??

Juhé-Beaulaton, Dominique, 2008, ʹSacred Forests and the Global Challenge of Biodiversity
Conservation: The Case of Benin and Togoʹ, in *Journal for the Study of Religion, Nature
and Culture 2,* 3: 351-372

[In southern Benin and Togo, sacred forests are often the only remaining patches of forest
vegetation, but are threatened with destruction because of the growing demand for arable
land and the effects of cultural change. In this paper, I outline broad historical and cultural
changes since Europeans first arrived in this area and identify the different stakeholders in-
volved directly or indirectly in the management of these forests. In recent years, new poli-
cies for the conservation of sacred sites have been drawn up at international meetings, and
these have stimulated scientific research into the conservation potential of sacred forests in
Benin and Togo. These, in turn, have influenced the actions of non-government organiza-

tions in the area and led to the establishment of national environmental and cultural policies. On the local level, these events have contributed to changes in the management of sacred sites and in the cultural practices of the local political and religious leaders who control them. Problems of succession and decreasing respect for religious sanctions have reduced the power of the traditional leaders, with negative impacts on the status of the sacred forests. One solution proposed by the national forest authorities is to 'restore' these forest patches by tree planting. Ecotourism is also seen as a new way to conserve their biodiversity.]

Juwayeyi, Yusuf M., 2011, 'Chewa Migrations and the Establishment of the Maravi State: A Chronological Perspective', in Nthenda & Mphande 2011: 48-56

[In the absence of archaeological data, historians and other scholars in Malawi have used oral traditions to estimate the date of arrival of the Chewa into Malawi and of the establishment of the Maravi state. Of all the scholars who have attempted to do this, Schoffeleers' estimation has shown greater congruence with archaeological dates now emerging from the excavation of the site of Mankhamba, the reputed capital or headquarters of the Chewa. Using archaeological data and the chronological framework proposed by Schoffeleers, this paper concludes that the first Chewa settlers arrived at Mankhamba at least two to three centuries before the establishment of the Maravi state in the fifteenth century AD. Later expansion of the state was related to coastal trading activities that became more pronounced when Portuguese and Arab traders began to infiltrate inland in the sixteenth century.]

Kaag, Mayke, 2011. 'Introduction: Islam et engagements au Sénégal', in Kaag 2011: 3-12

Kaag, Mayke, (ed.) 2011, *Islam et engagements au Sénégal: résultats d'un programme de recherche demandé par lAmbassade du Royaume des Pays-Bas à Dakar*. Leiden: African Studies Centre, 136 pp., ISBN 978-90-5448-100-3, e-book (ASC Occasional Publications, 11); PDF at: https://openaccess.leidenuniv.nl/handle/1887/30962

[Ce volume collectif rassemble les résultats de travaux menés par des chercheurs sénégalais et néerlandais selon trois axes de recherche concernant le Sénégal: la relation entre islam et politique, la relation entre islam et économie, le rôle de l'islam dans le débat public sur la bonne gouvernance.]

Kaag, M., 2013, 'Africa Muslims Agency', in K. Fleet *e.a.* 2013, *The Encyclopaedia of Islam (3rd ed.).* Leiden: Brill, 15-17

Kaag, M., 2013, 'Islam and Politics in Senegal', in *Oxford Islamic Studies Online*. Oxford: Oxford University Press

Kaag, M., 2013, 'Transnational Elite Formation: The Case of the Senegalese Murid Community in Italy', in *Journal of Ethnic and Migration Studies* 39, 9: 1425-1439

Kagimu, Magid, David Guwatudde, Charles Rwabukwali, Sarah Kaye, Yusuf Walakira, & Dick Ainomugisha 2011, 'Inter-religious Cooperation for HIV Prevention in Uganda: A Study among Muslim and Christian Youth in Wakiso District', in *Religions* 2, 4: 707-728; full text at: http://www.mdpi.com/2077-1444/2/4/707/htm

[A study was done to compare HIV prevalence and HIV-risk behaviors between Muslims and Christians. A total of 2,933 Christian and 1,224 Muslim youth between 15–24 years were interviewed and tested for HIV. The HIV prevalence was significantly lower among Muslims (2%) compared to Christians (4%). Muslims were more likely to be circumcised, avoid drinking alcohol and avoid having first sex before 18 years. These behaviors which may have led to lower HIV infections among Muslims are derived from Islamic teachings.]

Kahn, Jeffrey, 2011, 'Policing "Evil": State-sponsored Witch-hunting in the People's Republic of Bénin', in *Journal of Religion in Africa* 41, 1: 4-34

[During the 1970s and 1980s, the People's Republic of Bénin pursued a nationwide modernization project to hunt down and incarcerate the country's population of witches. State actors came to stake the core of this project on the binary opposition between retrograde witches and modern revolutionaries. However, by licensing morally ambiguous cult leaders as state-authorized witch-hunters, state actors violated the neat oppositions of their political

project's modernist ideological framework and became part of the occult world they were attempting to eradicate. This article explores the use of witchcraft discourses and witch-hunting practices to organize massive, state-sponsored programs and to define national ima-ginaries of progress. By examining the practices, institutions, and structures that emerged from such deployments, it demonstrates the potentiality of witchcraft to operate as a central component of large-scale political mobilizations in the name of modernity.]

Kallinen, Timo, 2008, '"I now go to church, I am not under the chief": The Colonial Origins of Religion and Politics in Ghana', in *Suomen Antropologi: Journal of the Finnish Anthropolo-gical Society* 33(3) 2008: 6-17
[Today traditional chieftaincy in Africa has become a topic of public and academic discus-sions about good governance, democracy, civil society and the like. Chieftaincy is perceived increasingly as a 'political institution' and the religious quality of the chiefly offices that the classic ethnographies emphasized has been largely forgotten. The essay seeks to explain this disjuncture by looking at the case of the Asante people of Ghana, claiming that one of the most dramatic changes brought by the colonial rule was the secularization of indigenous leadership, which permanently transformed the ways in which the traditional institutions were conceptualized. The origin of the contemporary 'political discourse' about chiefs is traced to the conflicts between Christian missions and chiefs during the early colonial peri-od.]

Kallinen, Timo, 2014, 'Christianity, Fetishism, and the Development of Secular Politics in Ghana: A Dumontian Approach', in *Anthropological Theory* 14, 2: 152-168
[The paper discusses the impact of Christianity on the institutions of divine kingship and chiefship among the Asante people of Ghana during the late pre-colonial and colonial peri-ods. The thrust of the paper is that separate categories of religion and politics emerged in Asante society as the colonial administration sought to facilitate missionary work and con-version while at the same time they supported the chiefs as the secular rulers of the country. The analysis is based on Dumont's ideas on the differentiation of the political category and the characteristics of the modern state. Dumont's own work on secularization focused on long-term historical developments that were markedly different from the abrupt changes de-scribed here. Nevertheless, his ideas help us significantly in comprehending the profound-ness and radicality of this transformation. Additionally, the aim of the paper is to provide some historical background for understanding debates about the nature and value of traditio-nal chieftaincy in present-day Ghana.]

Kalu, Ogbu U., 2008, 'Changing Tides: Some Currents in World Christianity at the Opening of the Twenty-First Century', in Kalu & Low 2008: 3-23

Kalu, Ogbu U., & Alaine M. Low (eds.) 2008, *Interpreting Contemporary Christianity: Global Processes and Local Identities*. Grand Rapids: Eerdmans, 365 pp., ISBN-13: 978-0802862-426 (pbk), $40
[This volume is a multidisciplinary interpretation of world Christianity and the changing shape of the global religious landscape. The geographical coverage and the voices from va-rious corners of the globe exemplify the impact of the shift of Christianity's center of gravi-ty away from the northern hemisphere. New voices, new methods, and new perspectives emerge.]

Kalu, Ogbo U., 2010, 'Holy Praiseco: Negotiating Sacred and Popular Music and Dance in Af-rican Pentecostalism', in *Pneuma* 32, 1: 16-40
[In post-colonial Africa, Pentecostal-Charismatic Christianity has slowly emerged as an in-fluential shaper of culture and identity through its use of music, media, and dance. This arti-cle gives an overview of the transitions that have occurred in African politics, identity awareness, and culture, especially as it relates to the indigenous village public and it's inter-face with the external Western public, and how the emergent cultural public has become the most influential player in shaping the African moral universe. Pentecostal-Charismatic

Christianity has navigated the shift from a missionary-driven avoidance of indigenous music and dance to the incorporation of indigenous elements, leading in turn to the popularization of Pentecostal music and dance that blends indigenous forms and concepts, Christian symbolism, and popular cultural expressions. The resulting forms have not only shaped Christianity, but also the surrounding culture and its political environment.]

Kalusa, Walima T., 2014, ´Missionaries, African Patients, and Negotiating Missionary Medicine at Kalene Hospital, Zambia, 1906–1935', in *Journal of Southern African Studies* 40, 2: 283-294

[European medical missionaries in the nineteenth and twentieth centuries were often portrayed as all-powerful heroes who plied their craft without being soiled by the cultural commerce of the people they encountered in imperial contexts. Such histories often cast colonial subjects as beneficiaries of missionary medicine who, none the less, routinely contested the medical authority and power of missionary medics. This article casts a shadow on these analyses. It insists that scholarship informed by the dominance–resistance debate obfuscates how missionary healers and their African interlocutors minimised their ontological differences of healing so that each party incorporated idioms and practices from the other's medical system(s). As a corollary, the missionary and local medical systems came to coexist, enabling African patients to move easily between these systems of healing as they sought cures to their ills. Mission doctors, on the other hand, practised their medicine in ways that were culturally meaningful to their patients.]

Kamp, Linda van de, 2014, ´Le pentecôtisme afro-brésilien et la distanciation culturelle au Mozambique, in Chanson, Droz, Gez & Soares 2014: 193-212; full text/PDF at: https://www.academia.edu/11461609/Le_pentec%C3%B4tisme_afro-br%C3%A9silien_et_la_distanciation_culturelle_au_Mozambique_-_texte_publi%C3%A9_aux_%C3%A9ditions_Karthala_dans_MOBILITE_RELIGIEUSE_Retours_crois%C3%A9s_des_Afriques_aux_Am%C3%A9riques_disponible_sur_www.karthala.com

Kankpeyeng, Benjamin W., Samuel N. Nkumbaan & Timothy Insoll 2011, ´Indigenous Cosmology, Art Forms and Past Medicinal Practices: Towards an Interpretation of Ancient Koma Land Sites in Northern Ghana', in *Anthropology & Medicine* 18, 2: 205-216; PDF at: http://www.tandfonline.com/doi/pdf/10.1080/13648470.2011.591197

[The ancient cultural tradition in the middle belt region of northern Ghana, with its stone circle and house mounds, contains varied material culture. The unique contextual arrangements of the material culture within the stone circle mounds and the diverse ceramic art forms, as well as their ethnographic analogues in West Africa, indicate the mounds' association with past shrines that have multiple functions, including curative purposes. The archaeology of the mounds and ethnographic associations related to past indigenous medical practices is reviewed and discussed. This paper will also consider how some of the figurines through which the Koma tradition has achieved 'fame' possibly functioned as physical representations of disease, perhaps underpinned by intentions of transference from afflicted to image. The notions of protection and healing are also examined with reference to the resorted and disarticulated human remains sometimes recovered from the sites.]

Kantrowitz, Stephen, 2013, ´Brotherhood Denied: Black Freemasonry and the Limits of Reconstruction', in Hinks & Kantrowitz 2013: ??-??

Kaplan, Steven, 2008, ´Finding the True Cross: The Social-Political Dimensions of the Ethiopian *Mäsqäl* Festival', in *Journal of Religion in Africa* 38, 4: 447-465

[In this study of the Ethiopian Orthodox *Mäsqäl* festival, I focus upon on the multiple ways in which diverse and even contradictory social messages have been dramatized through this celebration throughout its more than five hundred years of recorded history. While portrayals of imperial power are perhaps the most obvious features of the festival, they were only one aspect of *Mäsqäl* celebrations. Other issues of rank and hierarchy were portrayed in var-

ious ways including the construction, lighting and circling of the bonfire and the distribution and division of food. However, these images of a clearly organized and broadly acknowledged social and political order were challenged, not only by ʿcrisesʾ which came to the surface at the time of the ritual, but also in clearly ritualized games and battles, which dramatized and expressed the tensions that were a constant feature of any social-political system.]

Kariya, Kota, 2012, ʿThe Murid Order and Its "Doctrine of Work"ʾ, in *Journal of Religion in Africa* 42, 1: 54-75

[The Murid order was founded by Aḥmad Bamba (d. 1927) at the end of the nineteenth century in the area corresponding to the western region of contemporary Senegal. Many scholars have referred to a characteristic item of faith in this order, known as the ʿdoctrine of workʾ. On the basis of a review of studies that refer to the doctrine and an analysis of Bamba's writings and other Arabic works, this paper indicates problems that result from insisting on a relationship between the doctrine and Bamba's thoughts without citing appropriate sources, as well as from a biased interpretation of his passages.]

Kaunda, Chammah J., 2014, ʿPotential Theological Pedagogy for Reconstructing Life-giving Masculinities in African Context: The Case of the Pilot Programme on Gender, Religion and Healthʾ, in *Scriptura : International Journal of Bible, Religion and Theology in Southern Africa* 113: 17 pp.; PDF at:
http://reference.sabinet.co.za/webx/access/electronic_journals/script/script_v113_a8.pdf

[In this article I claim that the theological pedagogy of the Pilot Programme on Gender, Health and Religion (Theology), has the promise for creating a potential life-giving theology of masculinities within the African context. To achieve this, I analyse the interviews that were conducted for the Church of Sweden on the eight male postgraduate students in the Pilot Programme about the effectiveness of such an approach. The interviews highlighted that the Pilot model of theological education at UKZN enabled students to search for alternative ways of expressing their masculinities. I have argued that this theological pedagogy is not about changing the students' behaviour but enabling them to reflect on their formative cultural and theological experiences by putting incentives in place to empower them to hold themselves accountable to issues of gender justice and wholeness.]

Keller, Edmond J., & Ruth Iyob (eds.) 2012, *Religious Ideas and Institutions: Transitions to Democracy in Africa*. Pretoria: UNISA Press, xii + 180 pp., ISBN 978-1-86888-616-6 (pbk), $34

Kelly, Jill E., 2009, ʿ"It is because of our Islam that we are there": The Call of Islam in the United Democratic Front Eraʾ, in *African Historical Review* 41, 1: 118-139

[The emergence of the United Democratic Front (UDF) in 1983 in reaction to the apartheid government's Tricameral Parliament created a space in which South African Muslims could enter the national anti-apartheid struggle according to their religious rather than ethnic identity. To illustrate the historical development of the Call of Islam and its affiliation with the UDF, the article first outlines the formation of the UDF in the Western Cape, the geographical area with the largest concentration of Muslims in South Africa. The focus will then turn to the impact of the UDF on the Cape's Muslim community, particularly the divide that developed amongst its ʿulama over the stance of Muslim participation in the anti-apartheid struggle. The following section will analyse the emergence of the Call and how the questions of its founders concerning the religious Other led to an examination of Islam in its South African context. The final section will then look at the sources that the Call used to show it was indeed because of their South African Islam that they affiliated with the UDF and the oppressed.]

Key, Andre E., ʿToward a Typology of Black Hebrew Religious Thought and Practiceʾ, in *Journal of Africana Religions* 2, 1: 31-66

[This article explores the problem of conceptualizing Black Judaism as a religious tradition within the African American community. Briefly outlining the dominant discourse that has framed Black Judaism as primarily a social-political movement couched in Black nationalist-messianic language, it discusses the need for a definition and conceptualization of Black Judaism that provides an entry into an analysis that does not fall into the discursive trap of legitimacy-focused research. The article offers a definition of Black Judaism that is situated within the larger structure of Black religion, and it explores the importance of nomenclature in regard to ethno-religious identity and religious practice within the diverse threads of Hebrew Israelite religion. Finally, a typological framework is offered for the study of Black Judaism that gives consideration to both theological unity and the diversity of Black Hebrew religious thought and practice.]

Khabeer, Su'ad Abdul, Yvonne Chireau, Paul Christopher Johnson, Gay Byron, Paul E. Lovejoy, Sherwin Bryant & Kathryn Lofton 2014, ʹTheorizing Africana Religions: A Journal of Africana Religions Inaugural Symposiumʹ, in *Journal of Africana Religions* 2, 1: 125-160

[These edited proceedings of a 2013 symposium at Northwestern University are organized around the question of how to theorize the study of Africana religions across wide expanses of time and space. An international body of scholars representing the fields of history, religious studies, anthropology, American studies, sociology, African studies, classics, and African American studies gathered in a two-day event to consider the past, present, and future of their shared commitment to understanding the religions of African and African-descended people. Scholars discuss the challenges of and opportunities for the study of Africana religions from ancient to modern times, across Africa and its diaspora.]

Khasandi-Telewa, Vicky, 2014, ʹ"She Worships at the Kikuyu": The Influence of Scottish Missionaries on Language in Worship and Education among African Christiansʹ, in Adogame & Lawrence 2014: ??-??

Khudori, Darwis (ed.) 2013, *Religious Diversity in a Globalised Society: Challenges and Responses in Africa and Asia*. Malang: Centre for South-South Cooperation Studies, Brawijaya University

King, Roberta, Jean Ngoya Kidula, James R. Krabill, & Thomas A. Oduro 2008, *Music in the Life of the African Church*. Waco: Baylor University Press, 165 pp., ISBN 978 1 602 58022 0/1 602 58022 7, US$ 29.95

[During the twentieth century, the number of Christians in Africa grew from an estimated 4 million to more than 300 million. One of the forces that has propelled the remarkable growth of Christian churches is their liturgical music, which has been heavily influenced by indigenous musical traditions. This book takes readers "inside the music" for the first time. By examining the central role of indigenous music in promoting Christianity and in giving voice to local theologies, the authors seek to energize conversations between music, culture, and the church.]

Kipacha, Ahmad, Justina Dugbazah, & Simeon Mesaki 2014, ʹReligious Teachings and Development Concepts in Tanzania: Insights from Taga and Arumeruʹ, in Ndaluka & Wijsen 2014: 107-128

Kirsch, Thomas G., 2008, *Spirits and Letters: Reading, Writing and Charisma in African Christianity*. Oxford: Berghahn, 288 pp., ISBN 978-1-84545-483-8 (hbk), $99.00/£60.00

[This book challenges prevailing scholarly notions of the relationship between 'charisma' and 'institution' by analysing reading and writing practices in contemporary Christianity. Taking up the continuing anthropological interest in Pentecostal-charismatic Christianity, and representing the first book-length treatment of literacy practices among African Christians, this volume explores how church leaders in Zambia refer to the Bible and other religious literature, and how they organise a church bureaucracy in the Pentecostal-charismatic mode. Thus, by examining social processes and conflicts that revolve around the conjunc-

tion of Pentecostal-charismatic and literacy practices in Africa, the author reconsiders influential conceptual dichotomies in the social sciences and the humanities.]

Kirsch, Thomas G., 2014, ʿDiscordance through Consensus: Unintended Consequences of the Quest for Consensuality in Zambian Religious Life', in *Journal of Southern African Studies* 40, 5: 1015-1030

[This article takes the example of religion in Zambia, and more particularly African-initiated Christianity, to explore how people in the Gwembe valley deal with differences in religious outlook and practice. Present-day religious practices in the Gwembe valley are pluralist, dynamic and characterised by blurred boundaries that are re-negotiated according to context and situation. This religious pluralism only rarely leads to open conflicts because people tend to keep a low profile during everyday interactions between members of different religious communities, doing their best to avoid arguments either by staying clear of delicate issues or by striving to come up with a minimum consensus. At the same time, when focusing on what in particular is consented to from a more abstract point of view, it becomes clear that there are marked contradictions to the consensuses reached, even when the ethnographer follows one and the same person through a sequence of interactions with different participants. Thus, in contrast to Max Gluckman's famous remark that 'conflicts in one set of relationships, over a wider range of society or through a longer period of time, lead to the re-establishment of social cohesion', it is the stress on consensuality on the micro-social level that produces discordance on the macro level of sociality.]

Kirsch, Thomas G., 2014, ʿThe Precarious Center: Religious Leadership among African Christians', in *Religion and Society: Advances in Research* 5, 1: 47-64

[This article addresses a long-standing conundrum in the anthropology of religion concerning the ambiguous status of religious leaders: they are subjects of power in that they are able to exert power over others, yet they are objects of power in that they rely on empowerment through others. Taking African-initiated Pentecostal-charismatic Christianity in Zambia as my example, I argue that church leaders' strategies to stabilize their authority have unintended consequences since these strategies can contribute to the precariousness of their positions. By drawing fundamental distinctions between themselves and members of the laity as regards their own extraordinariness, church leaders raise high expectations about their own capacities that may turn out to be impossible to fulfill. Yet even the opposite strategy of strengthening one's authority by embedding oneself in socio-religious networks can eventually lead to a de stabilization of church leaders' authority because it increases their dependence on factors that are beyond their control.]

Kiyimba, Abasi, 2012, ʿThe Domestic Relations Bill and Inter-Religious Conflict in Uganda: A Muslim Reading of Personal Law and Religious Pluralism in a Postcolonial Society', in James Howard Smith & Rosalind I. J. Hackett (eds.) 2012, *Displacing the State: Religion and Conflict in Neoliberal Africa*. Notre Dame: Notre Dame Press - Kroc Institute

Kishindo, Paul, 2011, ʿMatthew Schoffeleers: "The White Man who laughed like a Native"', in Nthenda & Mphande 2011: 25-26

Klaits, Frederick, 2009, ʿFaith and the Intersubjectivity of Care in Botswana', in *Africa Today* 56, 1: 3-20

[In encouraging men and women to rethink the moral bases of sexual relations, HIV/AIDS-prevention campaigns commonly entail efforts to reshape their subjectivities. This article relates conceptions of morally correct forms of subjectivity to religious understandings of proper speech to and about God. Historically, experiences with sexually transmitted diseases in Botswana have compelled family members to imagine and reshape the nature of their caregiving sentiments toward one another. Thus, for members of a church of the spirit in Gaborone, expressing faith in God so as to heal the sick and console the bereaved is a means of authorizing certain forms of intersubjectivity, rather than of asserting self-determining agency. AIDS-control policies ought to be designed to enhance people's capacities to care

for one another properly, and to avoid reinforcing distinctions between healthy and sickly lives.]

Klaits, Frederick, 2011, ´Introduction: Self, Other and God in African Christianities', in *Journal of Religion in Africa* 41, 2: 143-153

Klaits, Frederick, 2011, ´Asking as Giving: Apostolic Prayers and the Aesthetics of Well-Being in Botswana', in *Journal of Religion in Africa* 41, 2: 206-226

[Drawing on an ethnographic description of hymns, prayers, and requests for material goods among Apostolic Christians in Botswana, this article considers how styles of asking bring aspects of the person to the attention of divine and human others. Apostolic believers regard personal well-being under circumstances of vulnerability as hinging in part on styles of prayer and asking, which entail forms of both self-assertion and engagement with the personhood of others. Thus prayers to God as the ultimate source of well-being frame persons in aesthetic terms so that they may be well apprehended by divine and human others. In light of Mauss's theory of the gift, the article considers how verbal requests can foster well-being by conveying aspects of the person to divine and human hearers in ways that assert personal standing while sustaining moral consideration.]

Klinken, Adriaan van, 2012, ´Men in the Remaking: Conversion Narratives and Born-Again Masculinity in Zambia', in *Journal of Religion in Africa* 42: 215-239; PDF at:
https://adriaanvanklinken.files.wordpress.com/2012/05/2012-men-in-the-remaking-jra.pdf

[The born-again discourse is a central characteristic of Pentecostal Christianity in Africa. In the study of African Christianities, this discourse and the way it (re)shapes people's moral, religious, and social identities has received much attention. However, hardly any attention has been paid to its effects on men as gendered beings. In the study of men and masculinities in Africa, on the other hand, neither religion in general nor born-again Christianity in particular are taken into account as relevant factors in the construction of masculinities. On the basis of a detailed analysis of interviews with men who are members of a Pentecostal church in Lusaka, Zambia, this article investigates how men's gender identities are reshaped by becoming and being born-again and how born-again conversion produces new forms of masculinity. The observed Pentecostal transformation of masculinity is interpreted in relation to men's social vulnerability, particularly in the context of the HIV epidemic in Zambia.]

Klinken, Adriaan S. van, 2013, ´Gay Rights, the Devil and the End Times: Public Religion and the Enchantment of the Homosexuality Debate in Zambia', in *Religion* 43, 4: 519-540; PDF at http://www.tandfonline.com/doi/pdf/10.1080/0048721X.2013.765631

[This article contributes to the understanding of the role of religion in the public and political controversies about homosexuality in Africa. As a case study it investigates the heated public debate in Zambia following a February 2012 visit by United Nations Secretary General Ban Ki-moon, who emphasised the need for the country to recognise the human rights of homosexuals. The focus is on a particular Christian discourse in this debate, in which the international pressure to recognise gay rights is considered a sign of the end times, and Ban Ki-moon, the UN and other international organisations are associated with the Antichrist and the Devil. Here, the debate about homosexuality becomes eschatologically enchanted through millennialist thought. Building on discussions about public religion and religion and politics in Africa, this article avoids popular explanations in terms of fundamentalist religion and African homophobia, but rather highlights the political significance of this discourse in a postcolonial African context.]

Knox, Justin R., 2010, ´Exploring the Potential for a Culturally Relevant HIV Intervention Project: A Swaziland Example', in *Anthropology & Medicine* 17, 1: 87-98

[Typically, humanitarian workers view local conceptions of healing and disease as barriers to the prevention and treatment of HIV. This project aimed to engage Swazi traditional healers in discussions about the potential utility of conceptualizing HIV within the framework of

Swazi traditional healing beliefs in order to determine the benefits and challenges of developing a locally-adapted HIV prevention model for Swaziland. Fieldwork was conducted in Swaziland from May through July 2006 to explore this hypothesis. The project evolved, through interactions with healers, to include observations on the dynamic nature of Swazi traditional healing beliefs and intervention practice. The study concludes that ethnographic approaches have the potential to enhance HIV intervention planning models by illustrating the complexities associated with collaboration. An anthropological perspective was able to facilitate an analysis of the diverse notions of 'culture' and the political and economic interests involved, which in turn proved useful in understanding what was at stake in this situation.]

Kollman, Paul, 2010, ´Classifying African Christianities: Past, Present, and Future: Part One', in *Journal of Religion in Africa* 40 , 1: 3-32; PDF at:
http://booksandjournals.brillonline.com/content/journals/10.1163/157006610x493107
[This two-part article examines the practice of classifying African Christianities, looking at past and current approaches in order to make suggestions for the future. Noting advances in such classification from the disciplines of African church history and the Anthropology of Christianity, it proposes a generational approach to African Christian communities. After reviewing past approaches and identifying their shortcomings, part one shows how Pentecostalism has disrupted such classifications further, prompting the late church historian Ogbu Kalu's assertion of continuity within African Christianities through a longstanding pattern of revivalism. Kalu helpfully emphasizes African initiatives in Christian creativity and detects similarities over time in Christianity's appeal to Africans. Yet he also relies on a problematic essentialist approach to Africa and, by foregrounding Pentecostals and African Independent (or Initiated) Churches, continues a trend that overlooks other African Christians. The challenge lies in developing classifications that include all African Christians, using concepts that generate insight-producing comparisons.]

Kollman, Paul, 2010, ´Classifying African Christianities, Part Two: The Anthropology of Christianity and Generations of African Christians', in *Journal of Religion in Africa* 40, 2: 118-148
[Current approaches to classifying African Christianities include generalizing approaches like Ogbu Kalu's assertion of ongoing revival and particular studies associated with the anthropology of Christianity. Here I argue for a generational approach to African Christian communities, noting what has been achieved and what remains to be done. Two recent ethnographies show the promise in the anthropology of Christianity for fruitful comparative approaches to African Christianity. Dorothy Hodgson's study of Catholic evangelization of the Maasai and Matthew Engelke's examination of a Zimbabwean independent church both develop concepts—inculturation and semiotic ideology, respectively—that prioritize African theological work in making Christianity suitable for African believers. Such conceptual approaches can include African Christians overlooked in past classifications and promote insightful comparisons. However, concepts that offer a comparative framework to address sociological belonging to mission-founded churches are still needed for a generational approach to African Christian communities.]

Kraamer, Malika, 2009, 'Weaving a Biblical Text: Ewe Cloth and Christianity', in *Material Religion: The Journal of Objects, Art and Belief* 5, 1 (March 2009): 34-49
[This essay looks at the different threads that led to the weaving and use of kente stoles with specific Christian connotations at the turn of the twenty-first century: the weaving of biblical texts into single strips. The development of weaving letters into a cloth started in the Ewe-speaking area of Ghana, a region where conversion to Christianity took place mainly through the Pietist Norddeutsche Missionsgesellschaft. Although this mission society had an ambivalent stance towards the use of kente in Christian worship, it is argued that they were nonetheless indirectly instrumental in the development of these stoles. Their emphasis on

education in both English and Ewe made it possible, together with specific weaving tech-niques in the two main Ewe weaving centers, to develop woven words in a cloth. Decades later, the cultural politics of several Christian churches in Ghana and the Unites States and their strategies to retain members led to the incorporation of kente and other supposed ʹau-thentic' forms of African culture in church services. This, in turn, embedded the incorpora-tion of these stoles, developed in first instance for a foreign market, within existin Ghanaian religious practices.]

Krause, Kristine, 2014, ʹSpace in Pentecostal Healing Practices among Ghanaian Migrants in London', in *Medical Anthropology: Cross-Cultural Studies in Health and Illness* 33, 1: 37-51

[In this article I analyze different spatial practices related to Pentecostal healing, drawing on fieldwork with Pentecostal believers who have migrated from Ghana to London, UK. I explore the relationship between space and the manifestation of the Holy Spirit by looking at how points of contact with the divine are created in the personal life of people and at the sites where the casting out of demons takes place. Unlike in other spirit-centered healing tra-ditions, the Christian Holy Spirit is not conceived of as embodied in specific places, but rather is spatially unbound. To manifest, however, the Holy Spirit requires specific spatial qualities and esthetics.]

Krese, Kai, 2010, ʹMuslim Politics in Postcolonial Kenya: Negotiating Knowledge on the Double-Periphery', in Osella & Soares 2010: ??-??

Kriel, Lize, 2012, ʹA German-Christian Network of Letters in Colonial Africa as a Repository for ʹʹOrdinary" Biographies of Women, 1931–1967, in *Journal of Southern African Studies* 38, 3: 451-468

[This study explores the possibilities of extracting biographies of 'ordinary Africans', espe-cially women, from the epistolary networks of a transcontinental Lutheran community of readers. Due to the enthusiastic efforts of a number of German deaconesses, women from British colonial Africa whose narrations might otherwise not have been recorded, participat-ed in conversations with women in Nazi, and thereafter West as well as East Germany. Mis-sion evidence supports the argument that in colonial Africa religion opened up one of the few spaces for African and European women to collaborate in an otherwise segregated soci-ety. While the network was initiated in the name of their common faith and sustained with German church funding (and British colonial infrastructure), the content of the letters was far from restricted to religious matters. The article contends that these epistles reflected an awareness amongst rural female African participants of their position in a much larger geo-political space – and even a world church.]

Kröger, Franz, 2013, ʹDas Böse im göttlichen Wesen: Der Mungokult der Bulsa und Koma (Nordghana)', in *Anthropos* 108: 495–513

Krug, Jessica A., 2014, ʹSocial Dismemberment, Social(Re)membering: *Obeah* Idioms, Kro-manti Identities and the Trans-Atlantic Politics of Memory, c.1675–Prsent', in *Slavery & Abolition: A Journal of Slave and Post-Slave* Studies 35, 2: ???-???

[This article argues that the terms of identity claimed by and ascribed to Africans and their descendants in the Americas during the era of the trans-Atlantic slave trade functioned less as claims of provenance than as complicated, shifting and highly contested languages of po-litical logic. Focusing on the 'Kromanti' identity associated with all major acts of resistance and maroonage in the eighteenth-century British- and Dutch-colonized Caribbean, this arti-cle connects a strategy developed by the Asante state for coping with a particular moment of beheading of the body politic in 1717 to oath-taking strategies employed by maroons of di-verse origins to reconstitute viable communities. Examining the ways in which political claims were made through a language of *Obeah*, or social health and healing, this article ar-gues that ritual practices comprised the discursive field of political action for eighteenth-century Africans and their descendants in Jamaica and beyond.]

Kubai, Anne, 2014, ʹʹʹLiving by the Spirit": African Christian Communities in Sweden', in Adogame 2014: ??-??

Kügler, Joachim, 2014, ʹWhy should Adults want to be Sucklings again?', in Togarasei & Kügler 2014: 103-126

Kügler, Joachim, (ed.) 2014, *Beyond Making Money: The Prophetic Songs of Paul Dzampah from Ghana; edited, introduced and annotated by Joachim Kügler*. Bamberg: University of Bamberg Press, 172 pp., ISBN: 978-3-86309-243-6 (printed edition); eISBN: 978-3-86309-244-3 (online edition); full text at:
https://www.academia.edu/5323542/BiAS_14_SPEAKING_IN_TONGUES_The_Prophetic_Songs_of_Paul_Dzampah_ed._and_provided_with_an_introduction_and_annotations_by_Joachim_KUGLER_
[This volume gives unprecedented space to a voice which is not an academic one, and it refrains from intensive analysis or extensive comment. Rather we just document these texts and leave the scientific analysis to others. We do so because the songs which are documented in this volume are kind of outstanding as the author never tried to establish his own church. Nor did he intend to make his living with his songs. We find a voice here which does not want to be "churchy" and which moves beyond the wide-spread path making money with religion.]

Kügler, Joachim, 2015, ʹIn the Cobra's Back: Why it would perhaps be better to read the Bible as Literature', in Kügler, Joachim, & Masiiwa Ragies Gunda (eds.) 2015, *From Text to Practice: The Role of the Bible in Daily Living of African People Today; 2nd Edition revised and expanded*. Bamberg: University of Bamberg Press, 184-217; PDF at:
https://www.academia.edu/4037839/BiAS_4_From_Text_to_Practice_-_The_role_of_the_Bible_in_daily_living_of_African_people_today

Kusters, Annelies, 2014, ʹDeaf Sociality and the Deaf Lutheran Church in Adamorobe, Ghana', in *Sign Language Studies* 14 (Summer 2014): 466-487; PDF at:
https://www.academia.edu/8249203/Deaf_Sociality_and_the_Deaf_Lutheran_Church_in_Adamorobe_Ghana?auto=download&campaign=weekly_digest
[This article provides an ethnographic analysis of ʹdeaf sociality' in Adamorobe, a village in Ghana, where the relative high prevalence of hereditary deafness has led to dense social and spatial connections. Deaf people are part of their hearing environment particularly through family networks, and produce deaf sociality through many informal interactive practices which take place in ʹdeaf space'. In this context, efforts by the Deaf Lutheran Church to institute deaf-only signed worship services and (development) projects have been unsuccessful. Deaf community members are a priori socialized into practices of deaf sociality through deaf spaces and see little or no need for this set of practices which bring them few benefits. Furthermore, collective structuring, social security, social work, interpreting and readership raher happen in the context of lineages and extended families - where sign language is used - rather than in deaf support networks]

Kwansa, Benjamin Kobina, 2014, ʹ"Silent Nights, Anointing Says": Post-HIV Test Religious Experiences in Ghana', in van Dijk, Dilger, Burchhardt & Rasing 2014: ??-??

Kwaramba, Joachim, 2015, ʹThe Bible, the Rich and the Poor Converts to Christianity and the Mission of Christ: The Case of Some Pentecostal Churches in Zimbabwe', in Kügler, Joachim, & Masiiwa Ragies Gunda (eds.) 2015, *From Text to Practice: The role of the Bible in daily living of African people today 2nd Edition revised and expanded*. Bamberg: University of Bamberg Press, 161-183; PDF at:
https://www.academia.edu/4037839/BiAS_4_From_Text_to_Practice_-_The_role_of_the_Bible_in_daily_living_of_African_people_today

Lambert, Gabriel, 2012, ʹ"If the Government were not here we would kill him": Continuity and Change in Response to the Witchcraft Ordinances in Nyanza, Kenya, c.1910–1960', in *Journal of Eastern African Studies* 6, 4: 613-630

[The Kenyan Witchcraft Ordinances, passed by the British administration in 1909 then revised in 1918 and 1925 represented an attempt by the colonial government to control the punishment of a variety of magical practitioners. This article examines how successfully they were applied in Nyanza. Administrators and judges were forced to recognise their own ignorance of what constituted an offence and leave definitional control of witchcraft in the hands of local people, especially after 1933 when Native Tribunals were authorised and actively encouraged to hear most of the cases. There remained a fundamental incompatibility between the "cognitive map" that underpinned beliefs in the power of magic and a colonial rational–legal judicial system that relied on empirical evidence. Despite indications to the contrary, British officials persisted in their claim that such "superstitions" would naturally decline with the advance of education. In this context the colonial mindset had a lesser claim to reality than belief in the power of magic.]

Lamont, Mark, 2014, ʹDecomposing Pollution?: Corpses, Burials, and Affliction among the Meru of Central Kenyaʹ, in Jindra & Noret 2014: ??-??

Landfair, Valerie, 2014, ʹEschatological Prayer in African Pentecostalismʹ, in Clarke 2014: 93-111

Langewiesche, Katrin, 2014, ʹFunerals and Religious Pluralism in Burkina Fasoʹ, in Jindra & Noret 2014: ??-??

Larkin, B., 2010, ʹModern Religions, Modern Media: Islamic Renewal in Northern Nigeriaʹ, in Meyer 2010

Larkin, Brian, 2015, ʹBinary Islam: Media and Religious Movements in Nigeriaʹ, in Hackett & Soares 2015: 63-81

Larsen, Kjersti, 2008, *Where Humans and Spirits Meet: The Politics of Rituals and Identified Spirits in Zanzibar*. New York/Oxford: Berghahn, 184 pp, ISBN 978-1-84545-055-7 $99.00/£60.00

[This book focuses on spirit possession in Zanzibar Town and the relationships created between humans and spirits. It provides a way to apprehend how society is constituted and conceived and discusses Zanzibari understandings of what it means to be human.]

Last, Murray, 2011, ʹAnother Geography: Risks to Health as Perceived in a Deep-rural Environment in Hausalandʹ, in *Anthropology & Medicine* 18, 2: 217-229

[The paper describes, for the Hausa farmers of Gidan Jatau in northern Nigeria, the distinct ways in which they see and understand (a) their close and distant environment and (b) their bodies' anatomy and physiology. These ways result in 'another geography' – of both space and being – which, however, may no longer now have the resonance it had in the early 1970s when the author lived in Gidan Jatau for two years as a guest. At that time, the spiritual dimensions of daily life were deemed important to the health and prosperity of each person and to the farmstead as a whole. The argument is made that the urban-centred literature on the *bori* possession-cult neglects the ordinary, anonymous spirits of house and field. Any serious archaeology of the landscape will need insights into this 'alternative geography' if it is truly to 'read' a lost countryside from the traces left by its religious past; the paper also explains why some traces, such as shrines, may not be where they are expected to be.]

Leichtman, Mara A., 2009, ʹRevolution, Modernity and (Trans)National Shiʹi Islam: Rethinking Religious Conversion in Senegalʹ, in *Journal of Religion in Africa* 39, 3: 319-351

[The establishment of a Shiʹi Islamic network in Senegal is one alternative to following the country's dominant Sufi orders. I examine Senegalese conversion narratives and the central role played by the Iranian Revolution, contextualizing life stories (trans)nationally in Senegal's political economy and global networks with Iran and Lebanon. Converts localize foreign religious ideologies into a ʹnationalʹ Islam through the discourse that Shiʹi education can bring peace and economic development to Senegal. Senegalese Shiʹa perceive that proselytizing, media technologies, and Muslim networking can lead to social, cultural and

perhaps even political change through translating the Iranian Revolution into a non-violent reform movement.]

Leijten, Harrie M., 2015, *From Idol to Art: African 'Objects with Power': A Challenge for Missionaries, Anthropologists and Museum Curators*. Leiden: African Studies Centre, 333 pp., no ISBN (= PhD thesis, Tilburg University, defended on 15/04/2015); PDF/full text at http://hdl.handle.net/1887/32748

[After his theological studies, Harrie Leyten (1935) worked as a missionary in Ghana for ten years. He studied social anthropology at Oxford University and became Africa curator of the *Tropenmuseum* at Amsterdam in 1975, and taught at the University of Amsterdam and the Reinwardt Academy in Amsterdam. His thesis is a reflection of his long career. He deals in it with questions such as: how have (mostly European and American) anthropologists viewed objects with power since Tyler's theory of Animism in the 19th century? How have African anthropologists in the past decades reacted to these views? The same questions are put with regard to (mostly European) missionaries who have been active in Africa since the middle of the 19th century: how have they viewed (in their perception: pagan) objects with power? How have African theologians in the past decades reacted to these views? Throughout the thesis emphasis is laid on the way material culture has been described and interpreted in books on (traditional) African art. The differences between ethnographies from the colonial era and those of more recent times are amplified.]

Leistner, Erich, 2014, 'Witchcraft and African Development', in *African Security Review* 23, 1: 53-77

[This paper examines the impact of witchcraft as an integral feature of traditional culture on African existence, notably community life, religion, politics, the law, and economic practice. It stresses the significance of traditional society's powerful egalitarian impulses as well as its profound conviction that all things – goods, wealth, well-being and life force – are in a strictly limited supply that cannot be increased, but can only be redistributed by force or through magical manipulation. While modern life gradually weakens the influence of witchcraft beliefs – in Europe these flourished well into the 18th century – the exasperation associated with Africa's headlong urbanisation actually bolsters these beliefs.]

Leshota, Paul, 2012, 'Under the Spell of Discrete Islands of Consciousness: My Journey with Masculinities in the Context of HIV and AIDS', in Chitando & Chirongoma 2012: 149-171

Leusenkamp, A.M.J., 2014, 'The Role of Religious Institutions in the District-level Governance of Anti-retroviral Treatment in Western Uganda', in van Dijk, Dilger, Burchhardt & Rasing 2014: ??-??

Levine, Roger S., 2010, 'Cultural Innovation and Translation in the Eastern Cape: Jan Tzatzoe, Xhosa Intellectual and the Making of an African Gospel, 1817–1833', in *African Historical Review* 42, 2: 84-101

[This article describes the construction of a truly African Bible on the London Missionary Society's Eastern Cape Buffalo River mission station in the early years of the colonial encounter. Largely unacknowledged in the historical record, the isiXhosa translations were made in an intellectual partnership involving Jan Tzatzoe, a cultural and intellectual intermediary and innovator, and two European missionaries, John Brownlee and Friedrich Gottlob Kayser. A particular focus is Tzatzoe's breakthrough in moving the depiction of Jesus Christ towards Christ as Xhosa healer or 'physician'. The article builds upon the renewed scholarly attention directed towards intermediaries by examining African involvement in the creation of crucial discourses and the conditions under which colonial texts were produced. It is suggested that Tzatzoe and other African linguistic intermediaries might be thought of as the vanguard of an African intellectual tradition born in the colonial encounter.]

Liebst, Michell, 2014, 'African Workers and the Universities' Mission to Central Africa in Zanzibar, 1864–1900', in *Journal of Eastern African Studies* 8, 3: 366-381

[This article explores the connections between African workers and Christian missions in late 19t[h] century Zanzibar, focusing on the Universities' Mission to Central Africa (UMCA), a High-Church Anglican missionary society. Procuring and managing labour was central to the everyday lives of Christian mission societies because missionaries demanded a range of skilled and unskilled workers – including builders, cooks, water-fetchers, porters and servants – in order to establish an ideal setting for the core aims: the conversion of souls and establishment of an African ministry. The missionaries constantly veered between submitting to local customs and conditions, and imposing their own ideals of what they felt to be the proper management and division of labour. A good example of this was their employment of slaves, a practice that was not always illegal for British subjects and particularly widespread amongst explorers in need of porters. This article addresses the missionaries' employment of hire slaves, the attempts to establish Christian working communities and the use of household labour with regard to women and children.]

Linden, Ian, 2011, ˊMatthew Schoffeleers: Missionary and Teacher', in Nthenda & Mphande 2011: 23-24

Lindhardt, Martin, 2010, '"If you are saved you cannot forget your parents": Agency, Power, and Social Repositioning in Tanzanian Born-again Christianity', in *Journal of Religion in Africa* 40, 3: 240-272

[In much of the literature on African Pentecostalism, conversion has been associated with a striving for modernist individualist identities and a strategy for legitimising social, generational rupture. This article sheds light on how urban Tanzanian born-again Christians address generational antagonisms and position themselves in relation to elder generations. I argue against a narrow association of born-again Christianity with modernist individualism. While an assertion of individual autonomy is implied in conversion, Tanzanian born-again Christians do not cease to be social beings, deeply embedded in family relationships. Born-again religious practice enables urban Tanzanians to actively rephrase and sometimes even improve their relationships with unconverted family elders.]

Lindhardt, Martin, 2012, ˊWho Bewitched the Pastor and Why did he Survive the Witchcraft Attack?: Micro-politics and the Creativity of Indeterminacy in Tanzanian Discourses on Witchcraft', in *Canadian Journal of African Studies/La Revue canadienne des études africaines* 46, 2: 215-232

[Many Tanzanians share a basic understanding of the occult as a moving force in the visible world. But at the same time, notions of the occult are characterised by indeterminacies in meaning, thereby allowing for multiple interpretations of particular events. This article explores various readings of two particular incidents that both occurred within a suburb of the city of Iringa in South-central Tanzania. First a Lutheran pastor started suffering from a paralyzed shoulder and a few weeks later an old woman was found lying naked outside of his home in the middle of the night. While both incidents were widely ascribed to witchcraft the article shows how particular interpretations were embedded in, and reflective of, a dense social climate, characterised by different kinds of tension, inequalities, suspicions of corruption and by religious and medical pluralism and competition. The article argues that the very opaqueness and uncertainty of witchcraft knowledge enabled a variety of actors with different stakes to make claims to truth, spiritual status and moral identity.]

Lindhardt, Martin, 2015, ˊMen of God: Neo-Pentecostalism and Masculinities in Urban Tanzania', in *Religion* 45, 2: 252-272

[Based on research in Tanzania, this article explores how masculine born-again Christian identities are constructed and enacted in a field of tension between Pentecostal/charismatic norms for masculine behaviour and popular cultural expectations of male honour and status. The author sheds light on the gendered aspects of conversion and highlights why becoming a born-again Christian often represents a different kind of challenge and a more radical change of lifestyle in the case of men. At the same time, the author argues that a thorough

understanding of the ways in which born-again men negotiate identities and position them-
selves in the social world they live in requires that we move beyond the narrow focus on the
oppositional aspects of born-again masculinities that characterises much of the literature on
Pentecostal/charismatic Christianity and gender. Focusing particular attention on the recent
neo-Pentecostal turn in Tanzania (and Africa), the article demonstrates how this kind of
Christianity allows for transformations in private while at the same time providing room for
the enactment of powerful masculine identities in public.]

Llera Blanes, Ruy, 2012, 'Moral Circumscriptions: Involuntary Mobility, Diaspora and Ideolo-
gical Configurations in the Angolan Tokoist Church', in *Canadian Journal of African Stu-
dies/La Revue canadienne des études africaines* 46, 3: 367-380
[This article proposes to debate the relationship between mobility, faith and belonging, ex-
ploring the idea of 'moral circumscriptions' to describe how one particular African Christian
movement, the Tokoist church, experienced a historical process of territorial transcendence,
from a regional, ethnic movement to a global venture, responding with a complex set of ide-
ologies attached to ideas of place. The article highlights the – often tense and conflictual –
political and ideological processes of identitary construction developed within the church.]

Long, Charles H., 2013, 'What Is Africa to Me?: Reflection, Discernment, and Anticipation',
in *Journal of Africana Religions* 1, 1: 91-108
[This essay explores the construction of Africa as a critical aspect of modernity. Tracing the
consequences of Africa's modern mapping, it reveals how the emergence and rise of Europe
affected the temporal and spatial orientation of Africa, Africans, and religion in modern, ob-
jective knowledge. The essay goes on to propose an agenda for the study of Africa that pays
attention to both cultural unity and diversity. Such an agenda includes the study of the Afri-
can diaspora and its religious dimensions. While mysterious in meaning, the term Africana
symbolizes the ways in which this academic enterprise can challenge the elitism and exclu-
sivity that previous claims of objective scholarship sometimes fostered.]

Lorenzi, James de, 2008, 'Caught in the Storm of Progress: Timoteos Saprichian, Ethiopia, and
the Modernity of Christianity', in *Journal of World History* 19, 1: 89-114

Lubbe, G.J.A., 2015, 'Interfaith Resistance in South Africa', in *Journal of Africana Religions*
3, 2: 210-226
[This edited excerpt from the Rev. Dr. G.J.A. Lubbe's memoirs, titled *Embraced by Grace:
The Story of a White Ant*, describes the formation and impact of the nonviolent interfaith
movement against apartheid in South Africa. From 1984 to 1994, the year of President Nel-
son Mandela's election, Lubbe led the South African chapter of the World Conference on
Religion and Peace, now known as Religions for Peace. Under its organizational umbrella
South Africans of various faiths crossed both theological and racial lines to oppose apartheid
and later to influence the interfaith ethos of postapartheid South Africa.]

Lubin, Alex, 2015, 'Between the Secular and the Sectarian: Malcolm X's Afro-Arab Political
Imaginary', in *Journal of Africana Religions* 3, 1: 83-95
[This article explores the combined spiritual and political transformations Malcolm X's
thought underwent during his two tours of the Middle East and North Africa in 1964. Draw-
ing on personal communications with figures who met with Malcolm X in the region, I un-
cover the religious and political influences on Malcolm X while he was there. I pay special
attention to Malcolm X's two visits to Beirut, where I argue he encountered a particular
form of cosmopolitan sectarianism that both challenged and perhaps influenced his evolving
worldview.]

Luedke, Tracy, 2011, 'Intimacy and Alterity: Prophetic Selves and Spirit Others in Central Mo-
zambique', in *Journal of Religion in Africa* 41, 2: 154-179
[In the context of Mozambican prophet healing, spirit-host relationships unfold between in-
timacy and alterity. The interweaving of spirits' and hosts' biographies in possession is en-
acted bodily in the form of pains, postures, and punishments, and often pits their wills and

well-beings against one another. Spirit possession is an intimate exchange, a bodily and so-
cial confluence that invokes the most familiar of interpersonal relationships (spouses, pa-
rents and their children). On the other hand, the natures, motives, and agendas of the spirits
often remain opaque. As prophets struggle to make sense and make use of the spirits who
possess them, the power of the spirits reveals itself in their unknowability and contrariness,
the elusiveness and partiality of their profiles. These intimate others both threaten and suc-
cor their hosts, to whom they are both kin and strangers, and it is through this dialectic that
their special vantage on human suffering comes into view.]

Lyimo, Francis, 2014, ʿReligious Communities and their Participation in Development Proces-
ses in Tanzania', in Ndaluka & Wijsen 2014: 95-106

Machingura, Francis, ʿThe Martyring of People over Radical Beliefs', in Chitando, Gunda &
Kügler 2014: 175-198

Mack, John, 2011, ʿHealing Words: Becoming a Spirit-host in Madagascar', in *Anthrology* &
Medicine 18, 2: 231-243

[In discussion of healing processes in sub-Saharan Africa, emphasis is characteristically
placed on the role of performance. Yet in spirit mediumship, speech is also an important ele-
ment in therapeutic practices. In Madagascar, the spirits (*tromba*) are often of exotic origins
(frequently in time as well as space) and the language used is likewise exotic. A complex of
techniques of enchantment is employed: amongst them, music, changes of dress, the burning
of perfumes and incense, rum, putting matches in the mouth, or the use of herbal medicines.
Sometimes artefacts, such as – in the case discussed – a large model ship, are employed. Al-
though the setting is shrine-like, the techniques are at once both dynamic and eclectic, col-
lapsing time and space into a single embodied moment when the spirit speaks through the
vehicle of the medium. Such 'spirit-speech' is itself empowered and empowering, cathartic
and curative.]

Madzokere, Nyasha, 2014, '"Let them come to me!"', in Togarasei & Kügler 2014: 43-62

Magesa, Laurenti, 2009, ʿNyerere on *Ujamaa* and Christianity as Transforming Forces in Soci-
ety', in Paris 2009: 249-271

Magesa, Laurenti, 2013, *What is not Sactred: African Spirituality*. Maryknoll [NY]: Orbis
Books, viii + 220 pp., $30

[Did Christianity replace traditional African religion with the arrival of European missiona-
ries in past centuries? Or did sub-Saharan African cultures persist in maintaining their reli-
gious worldviews even after accepting the salvific message of Christianity? The author ar-
gues that despite missionary Christiaity's refusal to acknowledge the worth of traditional
African religious culture, the incarnational spirituality of those cultures remains vibrant and
visible today, and has much to offer and teach other cultures, both Christian and not.]

Maghimbi, Sam, 2014, ʿSecularisation and the Rise of Religious Fundamentalism in Tanzania',
in Ndaluka & Wijsen 2014: 181-196

Magotti, Evaristi, 2014, ʿRelationship between State and African Religion in Tanzania', in
Ndaluka & Wijsen 2014: 149-170

Malisa, Mark, 2012, ʿLegacies Now and Then: HIV, Black and African Men, and the Chal-
lenges of the Twenty-First-Century', in Chitando & Chirongoma 2012: 397-422

Manda, Domoka Lucinda, 2012, ʿReligions and the Responsibility of Men in Relation to
Gender-based Violence and HIV: An Ethical Plea', in Chitando and Chirongoma 2012: 471-
490

Mandala, Elias C., 2011, ʿ*Ndiwo* and Gender in Southern Malawi', in Nthenda & Mphande
2011: 61-75

Manigault-Bryant, James Arthur, 2013, ʿReimagining the "Pythian Madness" of Souls: W.E.B.
Du Bois's Poetics of African American Faith', in *Journal of Africana Religions* 1, 3: 324-
347

[This essay offers a close reading of the tenth chapter of W. E. B. Du Bois's *The Souls of Black Folk*, which is often referenced but rarely unpacked for its careful examination of the relationship between religion and African American modernity. I argue that Du Bois's encounter with the rhythms of southern African American religion during the late nineteenth century moves him into a different time, which he is only able to articulate through mythology. As a result, Du Bois constructs a discourse that subjects the nation to a collective psychoanalysis by prodding it to bring Africa into its metaphysics of time and space.]

Mapuranga, Tapiwa Praise, 2014, ʹSurving the Urban Jungle: AICs and Women's Socio-Economic Coping Strategies in Harare (2000-2010)ʹ, in Chitando, Gunda & Kügler 2014: 227-240

Manyonganise, Molly, 2014, ʹAfrican Independent Churchesʹ, in Chitando, Gunda & Kügler 2014: 161-174

Mariz, Cecília L., & Roberta B.C. Campos 2011, ʹPentecostalism and "National Culture": A Dialogue between Brazilian Social Sciences and the Anthropology of Christianityʹ, in *Religion and Society: Advances in Research* 2, 1: 106-121

[The hegemonic interpretation of Pentecostalism in Brazil has difficulty recognizing changes caused by these churches to ʹlocalʹ cultures. This tendency can be explained by a widespread adherence to structuralist theories of society combined with an unwillingness to accept the reimagining of a national culture historically built up by Brazilian social science. We suggest that the Universal Church of the Kingdom of God has been the Pentecostal church most studied by Brazilian researchers because it provides a powerful means to indicate the strength of ʹBrazilian cultureʹ. Through an analysis of more recent studies, we point out the salience of these debates to wider questions relating to the emergent anthropology of Christianity, concluding that since neither discontinuities nor continuities can be denied in the field, the focus on one or the other dimension should be seen as a methodological choice rather than an orientation specifically arising from empirical observation.]

Marshall, Ruth; J.D.Y. Peel; Daniel Jordan Smith; Joel Robbins; & Jean-François Bayart 2011, ʹAn Author Meets Her Critics: Around Ruth Marshall's *Political Spiritualities: The Pentecostal Revolution in Nigeria*ʹ, in *Religion and Society: Advances in Research* 2, 1: 138-157

Martin, Phyllis M., 2009, *Catholic Women of Congo-Brazzaville: Mothers and Sisters in Troubled Times*. Bloomington: Indiana University Press, 280 pp., ISBN 978 0 253 22055 4 (pbk), $24.95

[This book explores the changing relationship between women and the Catholic Church from the establishment of the first mission stations in the late 1880s to the present. The author emphasizes the social identity of mothers and the practice of motherhood, a prime concern of Congolese women, as they individually and collectively made sense of their place within the Church. Martin traces women's early resistance to missionary overtures and church schools, and follows their relationship with missionary Sisters, their later embrace of church-sponsored education, their participation in popular Catholicism, and the formation of women's fraternities. As they drew together as mothers and sisters, Martin asserts, women began to affirm their place in a male-dominated institution. Covering more than a century of often turbulent times, this rich and readable book examines an era of far-reaching social change in Central Africa.]

Mary, André, 2009, *Visionnaires et prophètes de l'Afrique contemporaine*. Paris: Karthala, 249 pp., ISBN 9782811102814 (pbk), 24,00 €

[Ce livre construit des passerelles entre différentes formes de religiosité (initiatique, prophétique, pentecôtiste) qui façonnent le paysage religieux de l'Afrique contemporaine. L'observatoire du Gabon complété par des terrains d'enquête à Brazzaville, Pointe Noire, Cotonou, Abidjan, ou Imeko (Nigeria), en passant par Rio, permet de découvrir les ressources d'une culture visionnaire nourrie des traditions initiatiques et renouvelée par les révélations prophétiques. Dans le parcours des initiés, des convertis ou des passeurs de frontières, à l'image

du prophète Harris, et dans le ministère des visionnaires et des pasteurs guérisseurs, l'expérience de la vision est l'opératrice du lien entre la confession, la conversion et la délivrance. Voir pour s'initier, faire la vision ou prophétiser avec autorité, tomber en esprit sous l'inspiration de Dieu, témoigner du plan divin pour la Nation, renvoient à des contextes bien différents, mais la vision, que l'on a ou que l'on fait, que l'on transmet ou que l'on prescrit, relève avant tout d'un pouvoir spirituel que l'on expérimente, d'une force incorporée qui donne la puissance d'agir et d'entreprendre au service de la communauté.]

Masebo, Oswald, 2014, ´An Overview of the Historiography of Religion and State in Post-Colonial Tanzania, 1960 to the Present', in Ndaluka & Wijsen 2014: 9-30

Masengwe, Gift, 2012, ´Macho Masculinity: A Snare in the Context of HIV among the Manyika of Zimbabawe', in Chitando & Chirongoma 2012: 289-304

Masenya, Madipoane, 2009, ´The Bible and Poverty in African Pentecostal Christianinity: The *Bosadi* (Womanhood) Approach', in Paris 2009: 152-165

Maskens, Maïté, 2012, ´Mobility among Pentecostal Pastors and Migratory "Miracles"', in *Canadian Journal of African Studies/La Revue canadienne des études africaines* 46, 3: 397-409
[Taking into account space and identity in the movements of transnational religious actors, this article is engaged in reframing and reinterpreting experience by investigating the articulation of migratory and religious experiences as expressed by the pastors of four different Brussels-based Pentecostal congregations. The analysis of pastors' narratives, as they reassess the circumstances that brought them from Sub-Saharan Africa or Latin America to Belgium, reveals an interwoven process of geographical shifts and ´divine' actions: this offers us an opportunity to consider an implied double process of mobility and religion. On the one hand, we can see how Pentecostalism transforms and subverts their immigrant experience by allowing for an alternate narrative of this experience. On the other hand, we can analyse the effect of the migratory experience on the discourse and religious practices in the new social context, more particularly through the identification of such ´Children of God' with missionary duties towards their fellow immigrants. An analysis of the pastors' narratives also offers a particularly relevant opportunity to question the tensions between processes of endogenous identification (missionaries elected by God and working towards the extension of his ´kingdom') and exogenous assignment, repeated associations of otherness and strangeness, and the stigma coupled with pejorative characterizations of the ´migrant'.]

Masondo, Sibusiso, 2011, ´African Traditional Religion in the Face of Secularism in South Africa', in *Focus: The Journal of the Helen Suzman Foundation* 62: 32-38; full text at:
http://hsf.org.za/resource-centre/focus/focus-62/Focus%2062%20A4%20FC%20web.pdf

Masquelier, Adeline, 2015, ´Qur'an Schooling and the Production of Mindful Bodies in West Africa', in *Journal of Africana Religions* 3, 2: 184-192
[In *The Walking Qu'an*, Rudolph Ware explores the history of Qur'an schools in West Africa. Focusing on embodied knowledge, he demonstrates how these institutions produce ´Walking Qur'ans', living replicas of the holy book. Despite his bias against reformist Islam and his neglect of the wider social context, this is an important contribution to Islamic studies and African history.]

Matikiti, Robert, 2012, ´The Apostolic Christian Council of Zimbabwe (ACCZ) and Social Transformation', in Chitando, Gunda & Kügler 2014: 93-108

Mattes, Dominik, 2014, ´The Blood of Jesus and CD4 Counts: Dreaming, Developing and Navigating Therapeutic Options for Curing HIV/AIDS in Tanzania', in van Dijk, Dilger, Burchhardt & Rasing 2014: ??-??

McAlister, Melani, 2014, ´US Evangelicals and the Politics of Slave Redemption as Religious Freedom in Sudan', in *South Atlantic Quarterly* 113, 1: 87-108
[In the 1990s and early 2000s, the civil war in Sudan and the fate of Christians there became the abiding international preoccupation of US evangelicals. Framing the complex issues in

Sudan as straightforward matters of religious and racial oppression, the Americans became activists, determined to change US policy toward Sudan. One of the signature activities of the Sudan movement was the practice of ˈslave redemption', in which activists purchased people who had been abducted by northern militias, bringing them back to their villages in southern Sudan. Overall, the conflict in Sudan was one aspect of a fundamental transformation, in which US evangelicals wove themselves into a global, self-consciously decolonizing church, built in part on a narrative of its own suffering.]

McBride Lindse, Rachel, 2014, '"Seen and Read of Men": Biblical Text and the Living Epistles of Father Divine's Peace Mission Movement', in *Journal of Africana Religions* 2, 3: 347-378

[This article seeks to redress certain historiographical oversights in the study of Father Divine's Peace Mission movement by turning away from exclusive consideration of Divine's own theological agenda and toward the very tactile devotional culture of his diverse followers. Recent scholarship has rightly pointed out the influences of New Thought on Divine's theologies of materialization and on his reconceptualization of cosmic dramas of personal and corporate salvation, developments that can be seen in the theological sensibilities of his followers as well. Yet, the Peace Mission's ˈliving epistles' also had deep histories, whether personal or familial, in Protestant and Catholic traditions that were not simply discarded when they turned to Father Divine. Lastly, much of the current scholarship on Father Divine and the Peace Mission has been limited to the highly charged Harlem decade of the 1930s. Drawing on the rich material archive of subsequent decades, this article looks primarily at the Peace Mission's activities of the 1940s and 1950s, thus yielding insight into the changing racial dynamics of the movement as well as its ongoing relationship with postwar American cultures.]

McCracken, John, 2014, ˈMissionaries and Nationalists: Scotland and the 1959 State of Emergency in Malawi', in Adogame & Lawrence 2014: ??-??

McIntosh, Janet, 2009, *The Edge of Islam: Power, Personhood, and Ethnoreligious Boundaries on the Kenya Coast*. Durham: Duke University Press, 344 pp., ISBN-13: 978-0822345091 (pbk), \$20.37

[This book explores themes as wide-ranging as spirit possession, divination, healing rituals, madness, symbolic pollution, ideologies of money, linguistic code-switching, and syncretism and its alternatives. McIntosh shows how the differing versions of Islam practiced by Swahili and Giriama, and their differing understandings of personhood, have figured in the growing divisions between the two groups. Giriama view Islam, a supposedly universal religion, as belonging more deeply to certain ethnic groups than to others. They use Islam in their rituals despite the fact that many do not consider the religion their own. Giriama appropriations of Islam subtly reinforce a distance between the religion and themselves.]

McLean-Farrell, Janice, 2014, ˈUncovering an Alternative Story: Examining the Religious and Social Lives of Afro-Caribbean Youth in London and New York City', in Adogame 2014: ??-??

McLean, Janice, 2014, ˈExploring a Scottish Legacy: Lewis Davidson, Knox College and Jamaica's Youth', in Adogame & Lawrence 2014: ??-??

McNeal, Keith E., 2011, *Trance and Modernity in the Southern Caribbean: African and Hindu Popular Religions in Trinidad and Tobago*. Gainesvilles [FL]: University Press of Florida,400 pp., ISBN: 978-0813037363 (hbk), \$67.46

[This is a comparative historical ethnography of the convergent colonial globalization of African and Hindu traditions of trance performance and spirit mediumship in the southern Caribbean, as well as their divergent political fates in the Republic of Trinidad and Tobago's era of postcolonial multiculturalism. It explicitly compares and contrasts Afro-Caribbean and Indo-Caribbean materials in a systematic, multi-dimensional manner. It not only charts the subaltern cultural histories of originally West African and South Asian ritual traditions

among proletarian and lower classes throughout the colonial period in the West Indies, but also shows how they have become modernized—privatized, individualized, psychologized—and progressively more similar to one another as a result of congruent experiences in the Caribbean.]

McNeal, Keith E., 2012, ´Seeing the Eyes of God in Human Form: Iconography and Impersonation in African and Hindu Traditions of Trance Performance in the Southern Caribbean', in *Material Religion: The Journal of Objects, Art and Belief* 8, 4 (December 2012): 490-519
[This article links analysis of the body and of visual culture within religious studies through comparative examination of two southern Caribbean ritual traditions: Shango, or Orisha Worship (African), and Shakti Puja, or Kali Worship (Hindu). Both are centered upon subaltern ceremonies of trance performance and spirit mediumship. The article examines a primary difference in the impersonation of divinity evident between the two traditions—performing with one's eyes open on the African side versus closed on the Hindu side—and accounts for this contrast in terms of inverse relations between religious iconography and use of the body as a vehicle of ritualized form, referred to here as inverse conventions of ´iconopraxis'. However, this level of differentiation is built upon a deeper, but no less cultural use of the body as a tool of entranced ritual praxis shared by each tradition. Each tradition therefore exploits similar phenomenological affordances of the human body in order to cultivate altercultural experiences of ceremonial ecstasy that, in turn, are modulated by differing conventions of iconopraxis. The analysis highlights the polymorphous nature of embodiment in accounting for similarities and differences of cultural symbolism in the ritual arts of trance.]

Mehri, Gholamreza, 2014, ´Aestehtics of Islamic Miniature Art during the Periods of Safavid and Timurid Rules in Iran', in *Ilorin Journal of Religious Studies* 4, 2: 1-12; PDF at: http://www.unilorin.edu.ng/ejournals/index.php/ijourel/article/view/865/459
[Miniature art is one of traditional forms of Islamic art. The aesthetics of Islamic miniature art came to being as the result of the marriage of pre-Islam painting arts and Muslim aesthetic ideals. The article discusses the aesthetic qualities of the Islamic painting art and highlights the history of miniature painting art in Iran. The Iranian miniatures of Timurid and Safavid eras are compared while their common features are identified. The article presents an overview of contemporary Iranian art.]

Meier zu Biesen, Caroline, 2014, ´Notions of Efficacy around a Chinese Medicinal Plant, *Artemesia annua*: An Innovative AIDS Therapy in Tanzania', in van Dijk, Dilger, Burchhardt & Rasing 2014: ??-??

Mengesha, Maigenete, & Earlise C. Ward 2012, ´Psychotherapy with African American Women with Depression: Is it okay to Talk about Their Religious/Spiritual Beliefs?', in *Religions* 3, 1: 19-36; full text at: http://www.mdpi.com/2077-1444/3/1/19/htm
[A growing body of research focusing on African Americans' mental health is showing that this group relies heavily on their religious/spiritual beliefs and practices to cope with mental health issues including depression. Unfortunately, the psychotherapy literature provides little guidance on how to incorporate religion/spirituality into psychotherapy with African American women. With the growing cultural diversity of the U.S. population, there has been more emphasis on providing patient-centered culturally sensitive care, which involves providing care that is respectful of, and responsive to, individual patient preferences, needs, and values. This paper provides a synthesis of literature that psychotherapists could use to become more culturally sensitive and patient-centered in their clinical practices; that is, to recognize and integrate religion/spirituality into their work with African American women experiencing depression, and possibly other groups with similar needs]

Merz, Johannes, 2015, ´Mediating Transcendence: Popular Film, Visuality, and Religious Experience in West Africa', in Hackett & Soares 2015: 99-115

Meulen, Rebecca J. Vander, Amy S. Patterson & Marian Burchardt 2013, ´HIV/AIDS Activism, Framing and Identity Formation in Mozambique's *Equipas de Vidas'*, in *Canadian Journal of African Studies/La Revue canadienne des études africaines* 47, 2: 249-272
[This article ethnographically explores faith-based mobilization around HIV and AIDS in Mozambique. It explains mobilization strategies and their outcomes in the case of the community-based HIV response teams of the Anglican Church in the Diocese of Niassa in Northern Mozambique. Engaging constructivist perspectives from social movement theory, especially those focusing on framing processes and collective identities, this article illustrates how such perspectives can be used in the study of African settings and shows the complexity of motivations behind volunteerism. While church leaders stress biblical frames and community agency to motivate involvement, this article argues that these frames compete against dependency and diverging attitudes within culture at large towards volunteerism. The primary theological frame that church leaders use to mobilize the HIV-response teams focuses on compassion and facilitates the participation of volunteers from other faith perspectives.]
Meyer, Birgit, & Dick Houtman 2009, ´Introduction: Material Religion - How Things Matter', in Houtan & Meyer 2009: 1-25
Meyer, Birgit, 2009, ´´'There is a Spirit in that Thing": Mass-produced Jesus Pictures and Protestant-Pentecostal Animation in Ghana', in Houtman & Meyer 296-320
Meyer, Birgit, (ed.), 2010, *Aesthetic Formations: Religion and the Senses*. London: Palgrave Macmillan, 288 pp., ISBN 978-0230622296 (pbk), £23,35
[The central theme of this volume is the incorporation of newly accessible mass media into practices of religious mediation in a variety of settings, including Pentecostal-charismatic churches and Islamic movements, and the use of religious forms and images in the sphere of radio and cinema. Based on a long-term cooperation, the contributors examine the role of religion and media in the emergence and sustenance of new ´aesthetic formations' that appeal to the body and the senses, and generate new styles of binding and moods of belonging in our time.]
Meyer, Birgit, 2010, ´Introduction: From Imagined Communities to Aesthetic Formations: Religious Mediations, Sensational Forms and Styles of Binding', in Meyer 2010
Miller, Norman, N., 2012, *Encounters with Witchcraft: Field Notes from Africa*. Albany [NY]: State University of New York Press,, 240 ppl., ISBN 978-1-4384-4358- (pbk), $24.95
Miran-Guyon, Marie, 2012, ´"Native" Conversion to Islam in Southern Côte d'Ivoire: The Perils of Double Identity', in *Journal of Religion in Africa* 42, 2: 95-117
[This article surveys the collective trajectory of Ivoirian converts to Islam from southern autochthonous lineages who can be referred to—albeit unsatisfyingly—as 'native' Muslims. They have barely received any attention from social scientists despite the transformative impact of their slow but steady Islamization process. The study aims first at shedding light on salient socio-religious and political aspects of this group's development, from colonial to postcolonial times. Given that this plural group is situated at the crossroads of various ethnic, national, and religious controversies that enflamed Côte d'Ivoire in olden days as much as in recent years, the article uses this group to question the contested Ivoirian interface between Islam, ethnic geography, and nationalism at large, and attempts some nuanced answers.]
Miyawaki, Yukio, 2009, ´Constructing a New Imagined Space: Idioms of Alien Cultures in the *Ayana* Possession Cults of the Hor in South Omo', in *Nilo-Ethiopian Studies* 13: ??-??
[This paper explores how new possession cults in an agro-pastoral society have appropriated idioms from alien cultures and constructed a new identity based on a geographical image of state rule that had been repressed by their traditional ideology. The Hor is an agro-pastoralist group residing in the South Omo Zone. During the1960s, the *ayana* possession cult, originating in Borana, was introduced to the Hor and spread rapidly. Despite oppression during

the Derg regime, this cult has steadily expanded its sphere of influence. Notable features of *ayana* cults include: 1) their adoption of the cultural idioms of Ethiopian highlanders in rituals, even though these are considered as abhorrent according to *aada* (tradition), and 2) the fact that their membership consists of more than 80% women. Although the cult has its own social organization constructed with idioms appropriated from the age system of the Hor, it violates such Hor patriarchal systems as lineage, clan, territorial group, and age. By holding seances, rituals, and divinations, influential female mediums and their followers can cross these traditional social boundaries. In the past, spirit possession had been interpreted as possession by ancestral spirits and treated with rituals intended to soothe ancestors, thus consolidating the patriarchy. However, most ayana spirits are reported to come from outside the Hor people. Indeed, reports of spirits of the Amhara (*Sidaama*) and of white men (*Farenji*) have been increasing recently. Thus, the *ayana* possession cult has offered an alternative interpretation of possession by introducing alien spirits and has restructured the imagined space that represents the foundation of the Hor patriarchy. These features are closely intertwined and give followers the basis for resisting tradition. The cult provides not only a social space in which they are liberated from patriarchal rule, but also a symbolic space in which they can imagine the vast world outside of the patriarchal community.]

Mlambo, Obert Bernard, & Taurai Ronald Mukahlera 2014, ´Tradition and Adaptation in African Initiated Churches, in Chitando, Gunda & Kügler 2014: 79-92

Mmannana Gabaitse, Rosinah, 2012, *Towards an African Pentecostal Feminist Biblical Hermeneutic of Liberation: Interpreting Acts 2:1-47 in the Context of Botswana*; submitted in fulfilment of the academic requirements for the degree of Doctor of Philosophy in the subject of Biblical Studies, University of KwaZulu/Natal (Pietermaritzburg Campus), October 2012; PDF at:

http://researchspace.ukzn.ac.za/xmlui/bitstream/handle/10413/8849/Gabaitse_Rosinah_Mmannana_2013.pdf?sequence=1

[This study is motivated by my own experience as a Motswana Pentecostal woman who inhabits patriarchal spaces of both the Setswana cultures and the Pentecostal church. It highlights the status of women in Botswana society and the Pentecostal church. The study seeks to construct a Pentecostal feminist hermeneutic through a contextual reading of selected texts from Luke-Acts with Pentecostal women in Botswana. Studies on Pentecostalism indicate that the overwhelming membership of the Pentecostal churches is female, yet the teaching and leadership are largely male dominated. Further, women are marginalised within the Pentecostal spaces through Pentecostal hermeneutics. This is ironic because the contemporary Pentecostal church traces its origins to the Pentecost narrative in Acts 2 and their theologies emerge from Luke-Acts. On the face of it, Acts 2 and Luke-Acts encourages egalitarian existence between men and women. This means that Pentecostal beliefs and doctrines are supposed to be inherently inclusive and yet accusations of gender exclusion are often levelled against Pentecostalism. Therefore, one of the other aims of this study is to explore how Pentecostal hermeneutics advances gender exclusion, and how that is contrary to the theologies that Acts 2:1-47 embody.]

Mmannana Gabaitse, Rosinah, 2012, ´Passion Killings in Botswana: Masculinities at Crossroads', in Chitando & Chirongoma 2012: 305-322

Mofokeng, Takatso, A., 2009, ´The Informal Economy and the Religion of Global Capital', in Paris 2009: 69-87

Mohamed, Houday Ag, 2013, *Tombouctou 2012 : la ville sainte dans les ténèbres du jihadisme*. Bamako: La Ruche à livres, 197 pp., ISBN 99952-5034-9, 978-99952-5034-8

Mohr, Adam, 2009, ´Missionary Medicine and Akan Therapeutics: Illness, Health and Healing in Southern Ghana's Basel Mission, 1828-1918', in *Journal of Religion in Africa* 39, 4: 429-461

[The Basel missionaries in southern Ghana came from a strong religious healing tradition in southwest Germany that, within some circles, had reservations about the morality and efficacy of biomedicine in the nineteenth century. Along with Akan Christians, these missionaries in Ghana followed local Akan healing practices before the colonial period was formalized, contrary to a pervasive discourse condemning local religion and healing as un-Christian. Around 1885, however, a radical shift in healing practices occurred within the mission and in Germany that corresponded to both the Bacteriological Revolution and the formal colonial period. In 1885 the first medical missionary from Basel arrived in Ghana, while at the same time missionaries began supporting biomedicine exclusively. This posed a great problem for Akan Christians, who began to seek Akan healers covertly. Akan Christians argued with their European coreligionists that Akan healing was a form of culturally relative therapy, not a rival theology.]

Mohr, Adam, 2010, ´Out of Zion Into Philadelphia and West Africa: Faith Tabernacle Congregation, 1897-1925', in *Pneuma* 32, 1: 56-79

[In May 1897 Faith Tabernacle Congregation was formally established in North Philadelphia, emerging from an independent mission that shortly thereafter became the Philadelphia branch of John Alexander Dowie's Christian Catholic Church. Like the Christian Catholic Church, Faith Tabernacle established many similar institutions, such as a church periodical (called *Sword of the Spirit*), a faith home, and a missions department. After Assistant Pastor Ambrose Clark became the second presiding elder in 1917, many of these institutions began flourishing in connection with a marked increase in membership, particularly in the American Mid-Atlantic as well as in Nigeria and Ghana. Unfortunately, a schism occurred in late 1925 that resulted in Clark's leaving Faith Tabernacle to found the First Century Gospel Church. This event halted much of Faith Tabernacle's growth both domestically and in West Africa. Subsequently, many of the former Faith Tabernacle followers in Nigeria and Ghana founded the oldest and largest Pentecostal churches in both countries.]

Mohr, Adam, 2015, ´Zionism and Aladura's Shared Genealogy in John Alexander Dowie', in *Religion* 45, 2: 239-251

[In this article, the author historically describes the process by which Faith Tabernacle Congregation was established by an Evangelist (and later Overseer) in John Alexander Dowie's Christian Catholic Church in Zion. He then explains the similarity of both churches' African missions: the Christian Catholic Church in South Africa and Faith Tabernacle in Nigeria. Both American churches, with a distinct genealogical relationship to one another, significantly affected very similar Christian movements, which were the Zionist movement in South Africa and the Aladura movement in Nigeria. Both of these movements are frequently credited with institutionalizing divine healing within African Christianity, and many scholars argue that African Pentecostalism began within these movements. In the conclusion, the author reflects historiographically on this relationship. He argues that the historical relatedness between the two churches challenges the generally held notion that healing in African Christianity is only an expression or continuity of a 'primal African religiosity.' The Christian Catholic Church in South Africa and Faith Tabernacle in Nigeria did not represent the conjoining of opposing cultural forms, as in discussions of syncretism, but the hybridizing of very similar religious beliefs and practices with respect to disease, health, and healing.]

Mokoko Gampiot, Aurélien, & Cécile Coquet-Mokoko 2014, ´The Transnational Dynamics of Black Jews in France', in Adogame 2014: ??-??

Mokoena, Hlonipha, 2008, ´The Queen's Bishop: A Convert's Memoir of John W. Colenso', in *Journal of Religion in Africa* 38, 3: 312-342

[John William Colenso, the Bishop of Natal, became a notorious theological and colonial figure. His life and career are well documented, but his converts' views have hardly featured in these commentaries and biographies. Magema M. Fuze's published series *Ukutunywa kukaSobantu* provides an alternative account of Colenso's career as a missionary bishop. In a

series of articles published in the Zulu-English newspaper *Ilanga lase Natal*, Fuze sketched a portrait of Colenso that reflected his personal history as Colenso's convert, an Ekukhanyeni resident and also his aspiration to be a *kholwa* intellectual and a historian.]

Montero, Paula, 2012, ´The Contribution of Post-colonial Critique to an Anthropology of Missions', in *Religion and Society: Advances in Research* 3, 1: 115-129

[When compared to the extensive historiography on missionary activity, the anthropology of missions is a relative newcomer, emerging as such in the context of the recent critique of the colonial system. In view of the importance of historiographical literature in outlining the subject, on the one hand, and of the impact of the decolonization of the African continent on anthropology, on the other hand, my purposes in this essay are, firstly, to examine how the historiography of colonial America and of African colonialism has handled the subject of missions; secondly, to describe the role of missionary activity in the historiographical debate in the context of the crisis of colonialism; and, lastly, to analyze how post-colonial critique has given rise to a new anthropology of missions.]

Moore, Joseph S., 2013, ´Covenanters and Antislavery in the Atlantic World', in *Slavery & Abolition: A Journal of Slave and Post-Slave Studies* 34, 4: 539-561

[The antislavery activity of the religious fringe of Atlantic Presbyterianism, Covenanters, has been neglected. Covenanters produced longstanding articulations of antislavery rooted in seventeenth-century Scotland. In America, Covenanters created an ignored alternative to traditional paradigms of slavery debates. They were antislavery Biblical literalists. In the American South, their support of the American Colonization Society (ACS) was an attempt to maintain their faith, and they believed the ACS was their brainchild. Everywhere, Covenanters utilized antislavery to maintain connection to their Old World religious traditions.]

Moret, Erica, 2012,´Hegemony, Identity, and Trans-Atlantic Modernity: Afro-Cuban Religion (Re)politicization and (De)legitimization in the Post-Soviet Era', in *Journal for the Study of Religion, Nature and Culture* 6, 4: 421-446

[Despite a long association with *brujería*, or witchcraft, the Cuban government now recognizes the legitimacy of Afro-Cuban religions. These hybridized faiths, representing a combination of African and European practices, have played an important role in the alleviation of the healthcare and economic crisis of the post-Soviet era, including their use of a rich pharmacopeia of plant species for medicinal and ritual purposes. Health, environmental, and economic policies formed by the Cuban government in the post-Soviet era have continued to penalize access to medicinal plants by Afro-Cuban religious groups, despite a shift from occult and illicit to more 'scientific', secular, and hegemonic spheres. Interviews, participant observation, and studies of government authorized medicinal plant sales suggest that official rhetoric on these practices stems from the perceived threats represented by the new-found profitability and politicization of Afro-Cuban religions.]

Morris, Brian, 2011, ´Medical Herbalism in Malawi', in *Anthropology & Medicine* 18, 2: 245-255

[Medical herbalism is the most widespread and the most ancient form of medicine. This paper offers an account of medical herbalism in Malawi, and discusses the role of medicines – both plant and animal substances – in the social life of the matrilineal peoples of Malawi. It aims to counter the widespread tendency to interpret medical practices in Africa solely in terms of a spiritual or religious metaphysic. After critiquing some early approaches to African medicine, the paper discusses the nature and role of medicines in Malawi, the main forms of therapy, and the relation of medicine to the ancestral shrines.]

Morton, Barry, 2012, ´"The Devil Who Heals": Evidence of Fraud and Falsification in the Career of John G Lake', in *African Historical Review* 44, 12: 98-118; full text at:
http://www.tandfonline.com/doi/pdf/10.1080/17532523.2012.739752

[An analysis of the missionary career of John G Lake shows that the initial spread of Pentecostalism and Zionism in southern Africa was facilitated by the systematic use of fraud and

deception. After having fled from Zion City in America in 1907 to escape popular justice, Lake and his missionary party introduced to South Africa an array of faith healing techniques used by the original Zionist John Alexander Dowie. They used these and other forms of deception to build a unified Zionist/Pentecostal movement. Additionally, they trained a number of influential African Zionists to use these methods, a factor that further contributed to the rapid spread of this new religious movement.]

Morton, Barry, 2013, ´The Bog Con: John Alexander Dowie and the Spread of Zionist Christianity in Southern Africa; paper presented at the African Studies Center, University of Leiden, 20 June 2013; full text at:

https://www.academia.edu/6779053/The_Big_Con_John_Alexander_Dowie_and_the_Spread_of_Zionist_Christianity_in_Southern_Africa_Paper_Presented_at_the?auto=download&campaign=weekly_digest

[The early Zionist Leadership in America and South Africa was essentially a criminal enterprise. It used deceptive advertizing and stagedperformances to win over tithe-paying adherents. Once these adherents were members of the church, undue influence was used to extract money from them, primarily through securities fraud. Church leaders maintained complete personal control over all church finances, and used dynastic practices to maintain their famiies' grip on the church and its resources.]

Morton, Barry, 2014, ´Shembe and the Early Zionists: A Reappraisal', in *New Contree* no. 69 (July 2014): 71-92; full text at:

https://www.academia.edu/7946640/Shembe_and_the_Early_Zionists_A_Reappraisal

[The decisive factor in the emergence of Isaiah Shembe as a religious leader was his involvement with the Apostolic Faith Mission (AFM) in the Orange River Colony and its leader, John G Lake from 1910-1911. As a member of the AFM who travelled with its leadership, Shembe had the opportunity to examine and study its American-derived tent revival style, which made extensive use of ´faith healing' and other orchestrated ´signs and wonders' to win over the masses. Shembe also absorbed the rhetorical style of the AFM, which emphasized prophecies and direct revelations. Three aspects of Shembe's ministry appear to derive directly from Lake and the AFM: his sense of divine calling, his wide repertoire of faith healing techniques, and his conscious reshaping of his autobiography. Shembe's dramatic healing campaigns in Natal, after he struck out on his own in 1911, utilized all three of these key elements from the very start. Shembe's ideology and evangelical techniques, then, derived from the early ´Zionist' missionaries, although he was careful to obscure his relationship with them.]

Morton, Barry, 2014, ´"The Rebellion From Below" and the Origins of Early Zionist Christianity', in *African Historical Review* 46, 2: 25-47

[This article argues that Zionist Christianity emerged in South Africa out of the peasant revolt that occurred in the Boer Republics during and after the South African War. Using the experiences of early Zionist leaders Daniel Nkonyane and Engenas Lekganyane, the article demonstrates the continuity of their theology with the ideology of the 'Rebellion From Below' first described by Jeremy Krikler. The early Zionists, like their predecessors, were primarily interested in recreating a world based on communal politics and land ownership – a world without rents, landlords, or white supervision.]

Mossière, Géraldine, 2014, ´Juggling Multiple Identities to Overcome Minority Status: Young Congolese Pentecostals in Montreal (Quebec)', in Adogame 2014: ??-??

Mouser, Bruce L., 2009, ´Origins of Church Missionary Society Accommodation to Imperial Policy: The Sierra Leone Quagmire and the Closing of the Susu Mission, 1804-17', in *Journal of Religion in Africa* 39, 4: 375-402

[A series of events in 1807 changed the mission of the early Church Missionary Society in Sierra Leone from one that was designed initially and solely to spread the Christian message in the interior of West Africa to one that included service to the Colony of Sierra Leone. Be-

fore 1807, the Society had identified the Susu language as the appointed language to be used in its conversion effort, and it intended to establish an exclusively Susu Mission—in Susu Country and independent of government attachment—that would prepare a vanguard of African catechists and missionaries to carry that message in the Susu language. In 1807, however, the Society's London-based board and the missionaries then present at Sierra Leone made a strategic shift of emphasis to accept government protection and support in return for a bargain of government service, while at the same time continuing with earlier and independent goals of carrying the message of Christianity to native Africans. That choice prepared the Society and its missionaries within a decade to significantly increase the Society's role in Britain's attempt to bring civilization, commerce and Christianity to the continent, and to do it within the confines of imperial policy.]

Mapanje, Jack, 2011, ʿThe Matthew Schoffeleers I rememberʾ, in Nthenda & Mphande 2011: 43-47

Mphande, Lupenga, 2011, ʿDefining Academic Stature: Reflections on Matthew Schoffeleersʾ, in Nthenda & Mphande 2011: 36-42

Mraja, M.S., 2010, ʿThe Reform Idea of Shaykh 'Abdallah Salihal-Farsi and the Transformation of Marital Practices among Digo Muslims of Kenyaʾ, in *Islamic Law and Society* 17, 2: 245-278

Mraja, M.S., 2011, ʿSheikh el-Amin Mazrui (1891-1947) and the Dilemma of Islamic Law in the Kenyan Legal System in the 21st Centuryʾ, in *Journal for Islamic Studies* 31: 60-74
[Sheikh al-Amin b. Ali al-Mazrui (1891-1947) is regarded as the pioneer of reform activities within Sunni Islam in East Africa. From the 1930s and 1940s, he championed a call for Islamic reform by publicly and through numerous publications denouncing local practices prevalent among the Muslims in the region as religious innovations and the cause for their social and economic backwardness. While Sheikh al-Amin was radical in initiating educational and social transformation of the Muslim community in East Africa, his reform schemata in the realm of Islamic law was generally less impressive, but nevertheless informative, as reflected in his work, *Ndowa na Talaka katika Sharia ya Ki-Islamu* (*Madh-habi ya Shafii*) ("Marriage and Divorce under Islamic Law [Shafi'i School]"). It is this concise treatise on marriage and divorce rules which forms the basis of an assessment of Sheikh al-Amin and his contributions to the Islamic law discourse in Kenya's legal system in the present century with a focus on children's rights and child custody in particular.]

Mueller, Max Perry, 2013, ʿPlaying Jane: Re-presenting Black Mormon Memory through Reenacting the Black Mormon Pastʾ, in *Journal of Africana Religions* 1, 4: 513-561
[By reenacting the ʿ[auto]biographyʾ of the celebrated nineteenth-century black Mormon woman Jane Manning James, twenty-first-century black Mormons hope to explain to their audiences and to themselves why they joined or choose to stay in a religious community that, for much of its history, excluded people of African descent from full church membership. With respect to this history of exclusion, I interpret the performance of reenacting James's autobiography as a means of creating a usable past for present-day black Mormons, one that connects them to the Mormon origin mythos. These reenactments also serve as implicit critiques of the Church of Jesus Christ of Latter-day Saints' (LDS) hierarchy: the Mormon Church's official history and theology makers have yet to fully recognize black Mormons' contribution to early Mormon history, and likewise have yet to fully recognize the important role Mormons of African descent play in the modern LDS Church.]

Muhammed, Olokooba Saka, 2014, ʿTaxation of Islamic Banking Products under the Nigerian Laws: Issues, Problems and Prospects, in *Ilorin Journal of Religious Studies* 4, 1: 71-82; PDF at: http://www.unilorin.edu.ng/ejournals/index.php/ijourel/article/view/709/401
[After almost four decades of the revival of Islamic banking globally, and over twenty one years of promulgating Banks and Other Financial Institutions Decree (BOFID), a law that prepared legal ground for the operation of Islamic banking in Nigeria, the current three

major laws that regulate Banking activities and Company's taxation in Nigeria: the Banks and Other Financial Institutions Act, the CBN Acts and the Companies Income Tax Act are yet to provide adequate guideline for the taxability of Islamic Finance. This is a lacuna in both the administration as well as the taxation of Islamic banking activities in Nigeria. This paper therefore addresses the issue of the taxability of Islamic banking products and the likely problems thereto under the Nigerian Law. Apart from other general solutions proffered, the paper ends with a recommendation that a model law and clear regulations on Non-Interest Finance be urgently put in place to take care of the tax aspect of Islamic Finance in Nigeria.]

Mujere, Joseph, 2014, ˊEvangelists, Migrants and Progressive Farmers: Basotho as ''Progressive Africans" in Southern Rhodesia, 1890–1927', in *Journal of Southern African Studies* 40, 2: 295-307

[This article seeks to show how, after helping Rev. A.A. Louw in establishing Morgenster Mission in Victoria District and spreading Christianity in the surrounding areas, Basotho evangelists settled and established themselves in the area. It analyses how these Basotho were incorporated into the colonial capitalist system and also why colonial administrators viewed them as 'progressive Africans'. It also analyses the centrality of land, Christianity and the ideology of being 'progressive Africans' in the community's strategies for entitlement and prosperity in Southern Rhodesia.]

Mukonyora, Isabel, 2008, ˊCommentary', in *Journal of Religion in Africa* 38, 2: 247-251

Mukonyora, Isabel, 2012, ˊReligion, Politics and Gender in Zimbabwe: The Masowe Apostles and Chimurenga Religion', in James Howard Smith & Rosalind I. J. Hackett (eds.) 2012, *Displacing the State: Religion and Conflict in Neoliberal Africa*. Notre Dame: Notre Dame Press - Kroc Institute

Mukonyora, Isabel, 2015, ˊFour Ways into an African Sacred Wilderness: A Study of Johane Masowe's Teaching', in *Religion* 45, 2: 209-220

[This article focuses on four ways of explaining the term *masowe* in relation to the founder figure, Johane Masowe (1914–1973). First, the term refers to a liminal place or threshold for divine intervention. Johane Masowe claims authority as a prophet by making inexplicit yet obvious references to biblical stories about a sacred wilderness. Second, the term *masowe* draws attention to problems of displacement caused by colonialism and postcolonial oppression in Zimbabwe. Third, stories told by Johane Masowe's devotees about the near-death experiences of the prophet turned *masowe* into a dangerous place wherein Satan-the-Witch caused suffering and death. Although the fourth meaning is yet to be examined more closely, it comes from Masowe Apostles who travel from as far away as Nairobi, Kenya, on pilgrimage to Johane Masowe's burial shrine in Zimbabwe, thereby hinting at hopes for redemption in the form of life after death.]

Müller, Retief, 2015, ˊThe Zion Christian Church and Global Christianity: Negotiating a Tightrope between Localisation and Globalisation', in *Religion* 45, 2: 174-190

[South Africa's Zion Christian Church (ZCC) is a primary example of African Indigenous Christianity. This article discusses some of the ways in which a church such as the ZCC might be simultaneously understood as a localised indigenous group, a 'constructed indigeneity', as well as inherently belonging to a wider historical tradition of global Christianity. The discussion proceeds alongside a critical engagement of the sociologist Robert Wuthnow's deconstruction of the 'Global Christianity Paradigm', as well as an appropriation of the phenomenologist of religion, James Cox's depiction of 'indigenous religions' as an empirically viable theoretical concept, which is demonstrated here as also useful for the purpose of elucidating the type of religiosity encountered in the ZCC. The article makes a plea for a wider acknowledgment of the value of normative approaches to the study of African Christianity and refers to the cultural impact of the theological idea of Incarnation to explain why.]

Muneja, Mussa Simon, 2012, *HIV/AIDS and the Bible in Tanzania: A Contextual Re-reading of 2 Samuel 13:1-14:33*. Bamberg: Bamberg University Press, 245 pp., e-ISBN 978-3-86309-116-3; full text at:
https://www.academia.edu/4390846/BiAS_9_HIV_AIDS_and_the_Bible_in_Tanzania._A_Contextual_Re-reading_of_2_Samuel_13_1-14_33_by_Mussa_Simon_MUNEJA_
[This case study is aimed to contribute to scholarship by determining the extent to which the church, the academy and Persons with HIV have adhered to stigmatising interpretations. The theoretical framework used, was the reader response method as applied within the context of African theology because it is socially located. The data were collected through focus groups and personal interviews. The purposive sampling included 70 participants, who were divided into three key categories: academic theologians, university students and persons with HIV. All participants in the study re-read 2 Samuel 13:1-14:33 in order to ascertain if the characters therein could be relevant to the context of AIDS. The overall findings showed that characters from 2 Samuel 13:1-14:33 can provide an empowering message in the context of AIDS. Although this biblical text has often been misused to promote stigma, this study confirmed that it was nonetheless possible to use the same text to unearth redemptive and empowering interpretations.]

Museka, Godfrey, & Francis Machingura 2014, ʹInteraction of the Old Testament with the Shona Traditions on Childrenʹ, in Togarasei & Kügler 2014: 127-140

Mwakimako, Hassan, 2011, ʹThe Historical Development of Muslim Courts: The Kadhi, Mudir and Liwali courts and the Civil Procedure Code and Criminal Procedure Ordinance, c 1963ʹ, in *Journal of Eastern African Studies* 5, 2: 329-343
[This article discusses British interactions with Muslims in colonial Kenya, giving particular attention to the institutionalization of the Muslim courts of the Kadhi, Liwali and Mudir. Control and regulation of all aspects of law became a crucial mechanism in the expansion of British influence, as is to be seen in the struggles over these Muslim courts. The Kadhi, Liwali and Mudir courts were established to implement Muslim laws, but colonial rulers also saw them as instruments of imperial authority and a key element in the bureaucracy of the colonial state. It will be shown that the courts strengthened the state's authority over Muslim communities, allowing colonial officials to influence legal change through initiating social changes, modernising legal structures, and suggesting new legal procedures in the context of Muslim institutions facing the challenges of a modernizing African state.]

Mwandayi, Canisius, 2014, ʹLeviticus 19:33-34: The Forgotten Injunctionʹ, in Togarasei & Kügler 2014: 27-42

Mwangi, O.G., 2012, ʹReligious Fundamentalism, Constitution-Making and Democracy in Kenya: The Kadhis Courts Debateʹ, in *Round Table* 101, 1: 41-52
[This article examines the arguments surrounding the inclusion of the Kadhis Courts in the country's new Constitution promulgated on 27 August 2010. Kadhis Courts deal with matters of Muslim law and have been entrenched in Kenya's Constitution since the country's independence in 1963. The article argues that the Church and clergy took a fundamentalist position regarding the inclusion of the Courts with the aim of influencing the country's predominantly Christian voters to reject the proposed new constitution at the referendum stage. Kenyans, however, the majority of whom are Christians, overwhelmingly endorsed the constitution. The article underscores that the Church, therefore, lost its moral responsibility and institutional legitimacy as an agent of democracy. The Kenyan experience indicates citizens can ignore religious fundamentalism for the common good of society.]

Mwaura, Philomena N., 2008, ʹGenedered Appropriation of Mass media in Kenyan Christianities: A Comparison of Two Women-Led African Initiated Chruches in Kenyaʹ, in Kalu & Low 208: 274-295

Nadar, Sarojini, 2012, ʹWho is Afraid of the Mighty Men's Conference?: Palatable Patriarchy and Violence against Women in South Africaʹ, in Chitando & Chirongoma 2012: 355-395

Ndaluka, Thomas, 2014, '"We are Ill-treated": A Critical Discourse Analysis of Muslims' Social Differentiation Claims in Tanazania', in Ndaluka & Wijsen 2014: 81-94

Ndaluka, Thomas, & Bertram Mapunda 2014, ´Introduction', in Ndaluka & Wijsen 2014: 1-8

Ndaluka, Thomas, Salvatory Nyanto & Frans Wijsen 2014, '"Things are Getting out of Control": An Analysis of Muslim Revivalism Discourses in Tanzania', in Ndaluka & Wijsen 2014: 61-80

Ndaluka, Thomas, & Frans Wijsen (eds.) 2014, *Religion and State in Tanzania Revisited: Reflections from 50 Years of Independence*. Berlin, etc: LIT Verlag, 224 pp., ISBN 978-3-643-90546-8 (pbk), 29.90 EUR, 47.90 CHF (= Interreligious Studies, 7)

[This book ezxamines the relationship between religion and state in Tanzania as a feature of the Tanzanian social scene from pre-colonial and colonial to post colonial times. The authors examine the changes religion-state relations, especially after independence, and the way these changes are experienced in different communities (particularly by African traditionalists, Muslims and Christians). The book studies the nature of the relationship between religion and state, the way it is conceptualised and experienced, and the implications for the democratic aspirations of pluralist Tanzania.]

Ndlovu, Lovemore, 2014, ´The African Apostolic Church led by Paul Mwazha as a Response to Secularization', in in Chitando, Gunda & Kügler 2014: 49-62

Ndlovu, Lovemore, 2014, ´African Children and the Bible in Experiential Learning', in Togarasei & Kügler 2014: 213-229

Ndzovu, Hassan J., 2014, *Muslims in Kenyan Politics: Political Involvement, Marginalization, and Minority Status*. Evanston [Ill.]: Northwestern Unibersity Press, 232 pp., ISBN 978-0-8101-3002-9 (hbk), ISBN 978-0-8101-6787-2 (e-Book), $79.95

[*Muslims in Kenyan Politics* explores the changing relationship between Muslims and the state in Kenya from precolonial times to the present, culminating in the radicalization of a section of the Muslim population in recent decades. The politicization of Islam in Kenya is deeply connected with the sense of marginalization that shapes Muslims' understanding of Kenyan politics and government policies. Kenya's Muslim population comprises ethnic Arabs, Indians, and black Africans, and its status has varied historically. Under British rule, an imposed racial hierarchy affected Muslims particularly, thwarting the development of a united political voice. Drawing on a broad range of interviews and historical research, Ndzovu presents a nuanced picture of political associations during the postcolonial period and explores the role of Kenyan Muslims as political actors.]

Nettleton, Anitra, 2009, ´Jackson Hlungwani's Altars: An African Christian Theology in Wood and Stone', in *Material Religion: The Journal of Objects, Art and Belief* 5, 1: 50-69

[This paper explores the architecture and sculpture of Jackson Hlungwani's New Jerusalem site at Mbhokota in the Limpopo Province in South Africa, against the background of the theology, architecture, and art of the African independent churches in South Africa. It examines Hlungwani's idiosyncratic approach to Christianity and its manifestation in a reworking of ancient stone ruins and the production of an entirely individual body of sculpture. It demonstrates how Hlungwani marries aspects of his Tsonga tradition with biblical imagery, and suggests that it was this marriage that enabled Hlungwani to reconcile the sale of his sculpture with his religious beliefs. The paper also establishes that Hlungwani's iconography is completely independent of orthodox Christian dogmas and is created in the context of an awareness of ´art'.]

Neville Miller, Ann, & Kyalo wa Ngula 2013, ´The Impact of Church Contextual Factors on Church-going Youth's HIV Prevention Behaviour in Nairobi, Kenya: A Cross-denominational Study', in *African Journal of AIDS Research* 12, 3: 131-140

[Church doctrine about sexual behaviour has long been assumed to have an impact on aspects of the sub-Saharan AIDS epidemic, and evidence suggests that Pentecostal churches have a stronger influence on the sexual behaviour of their adherents. However, few studies

have investigated the denominational differences in sexual attitudes and behaviour of youths, and virtually no empirical evidence is available regarding what specific aspects of the church environment are associated with differences in the response of youths to church messaging about sexual behaviour. This study examined those factors among church-going youth in Nairobi, Kenya. Separate focus groups with male and female youths were conducted in four mainline and three Pentecostal/evangelical (P/E) churches, and in-depth interviews were conducted with youth pastors or pastors of five of those churches. Content of church teaching as reported by youths and pastors did not differ between denominations. However, amount and context of teaching did vary, with P/E churches reportedly offering more teaching about sex to their youth. In addition, P/E churches appeared to provide a more intense experience of community than mainline churches, a situation that may create a context within which abstinence appears to be a reasonable life choice.]

Newell, Quincy D., 2013, ʹThe Autobiography and Interview of Jane Elizabeth Manning James', in *Journal of Africana Religions* 1, 2: 251-291

[Although the Church of Jesus Christ of Latter-day Saints (the LDS, or Mormon, Church) is generally omitted from African American religious history, people of African descent had always been able to join the church and, in small numbers, they did. The texts reprinted here document the life of one early black Mormon, Jane Elizabeth Manning James, a free black woman from Connecticut who converted to Mormonism in the early 1840s. Before she died, in Salt Lake City in 1908, Jane dictated an autobiography. She also gave an interview in 1905 concerning her memories of Joseph Smith, for whom she had worked as a servant in Illinois. These documents give us a new appreciation of the variety of religious options available to black people in the antebellum Northern United States and Canada during and after the second Great Awakening, and a new angle of vision on the politics of religious affiliation.]

Ngong, David, 2012, ʹStifling the Imagination: A Critique of Religious and Anthropological Normalization of Witchcraft in Africa', in *African and Asian Studies* 11, 1-2: 144–181

[Recent anthropological and religious, especially Christian, discourses on African witchcraft normalize the witchcraft imagination on the continent by failing to show how damaging the imagination has been to Africa's move toward modernization. While anthropologists normalize it by studying the phenomenon ahistorically and by rationalizing and reinterpreting it, scholars and preachers of African Christianity see it as the context necessary for the growth of Christianity on the continent. However, this normalization of the witchcraft imagination stifles the African imagination because it does not encourage Africans to think in scientific ways that may be more helpful in the transformation of the continent in our modern world. This article is an attempt to liberate the African imagination by critiquing the witchcraft imagination from a rational and theological perspective. It also proposes policies that need to be taken in order to overcome this ruinous imagination and facilitate Africa's dignified participation in the modern world.]

Ngong, David, 2013, *Theology as Construction of Piety: An African Perspective*. Eugene [Oregon]: Wipf and Stock

Ngong, David, 2014, ʹAfrican Petecostal Pneumatology', in Clarke 2014: 77-92

Ngong, David, 2014, ʹAfrican Pentecostalism and Religious Pluralism', in Clark 2014: 193-207

N'Guessan, Konstanze, 2015, ʹCôte d'Ivoire: Pentecostalism, Politics, and Performances of the Past', in *Nova Religio: The Journal of Alternative and Emergent Religions* 18, 3: 80-100

[In August 2010, Côte d'Ivoire commemorated fifty years of independence. Local Pentecostal churches likewise celebrated the jubilee, marking the liberation of slaves after seven times seven years of servitude as promised in Leviticus 25: 8–10. This reading of independence was closely linked to the incumbent president's political project of *refondation* based on a premillennial understanding of the interrelatedness of past, present and future. In this article, I explore Pentecostal political rhetoric and performances of the past during the jubi-

lee celebrations, and the post-electoral crisis of 2010–2011. Drawing on empirical research into memory at work in Côte d'Ivoire, I question the instrumentalist paradigm used in analysis of religious ways of thinking about the world. By emphasizing performances of the past and collective memory, I explain how being born-again is enacted as politics and how politics are perceived in terms of faith.]

Nicodemus, Everlyn, & Kristian Romare 2014, ʿRⵧbert S. Duncⵧnsⵧn; ⵧn ⵧfricⵧn ⵧmericⵧn Pioneer Artist with links to Scotland', in Adogame & Lawrence 2014: ??-??

Niehaus, Isak, 2012, ʿWitchcraft and the South African Bantustans: Evidence from Bush-buckridge', in *South African Historical Review* 64, 1: 41-58; PDF at:
http://www.tandfonline.com/doi/pdf/10.1080/02582473.2012.640829
[The press has, from time to time, reported on the occurrence of episodes of witchcraft-related violence in the northeast of South Africa. Social analysts often attribute witchcraft beliefs and accusations to the persistence of 'traditional' beliefs in the contemporary world. This article challenges such interpretations and asks whether it is possible to see witchcraft beliefs and accusations as a product of people's exposure to the South African system of Native Reserves and bantustans. Drawing on multi-temporal fieldwork in Bushbuckridge, a district of the South African lowveld, I endeavour to show how witchcraft beliefs have been structured by the historical processes of population relocation, the implementation of agricultural betterment schemes, labour migration, and by ideologies of cultural difference, that were central to the bantustan system. At the local level, I suggest that accusations have been fuelled by experiences of social confinement in 'closed' communities, relative deprivation and of competition for scarce resources.]

Niehaus, Isak, 2012, ʿFrom Witch-hunts to Thief-hunts: On the Temporality of Evil in the South African Lowveld', in *African Historical Review* 44, 1: 29-52; full text at:
http://www.tandfonline.com/doi/pdf/10.1080/17532523.2012.714159
[This article explores continuities and changes between two forms of political mobilisation in the Bushbuckridge region of South Africa: violent attacks on alleged witches by young men during the late 1980s, and the punishment of thieves and rapists by anti-crime squads since 2009. I suggest that within local knowledge witches, thieves and rapists have important affinities. As 'absented persons' they perpetrate negative reciprocity and feed upon ordinary hardworking villagers. But significant differences become apparent when one considers the broader 'tempo-politics' of these kinds of political mobilisation. Activism occurred against witches towards the end of apartheid and was informed by ideologies of liberation and lineal progress. Witches were perceived as elders who were rooted in the past, and spread misfortune that obstructed the realisation of a brighter future. Fifteen years into democratic rule, the new ANC government's promises of prosperity lacked conviction. In this context, the crimes perpetrated by young thieves and rapists, provoked disquiet about succeeding generations and about the future. Anti-crime squads did not seek to inaugurate an age of bliss, but rather aimed to avert catastrophe.]

Niehaus, Isak, 2013, *Witchcraft and a Life in the New South Africa*. Cambridge: Cambridge University Press, 239 pp., ISBN 978-110-765-6000
[*Witchcraft and a Life in the New South Africa* reconstructs the biography of an ordinary South African, Jimmy Mohale. Born in 1964, Jimmy came of age in rural South Africa during apartheid, then studied at university and worked as a teacher during the anti-apartheid struggle. In 2005, Jimmy died from an undiagnosed sickness, probably related to AIDS. Jimmy gradually came to see the unanticipated misfortune he experienced as a result of his father's witchcraft and sought remedies from diviners rather than from biomedical doctors. This study casts new light on scholarly understandings of the connections between South African politics, witchcraft, and the AIDS pandemic.]

Nieswand, Boris, 2010, ʿEnacted Destiny:West African Charismatic Christians in Berlin and the Immanence of God', in *Journal of Religion in Africa* 40, 1: 33-59; PDF at:

http://booksandjournals.brillonline.com/content/journals/10.1163/002242010x12580044312
982

[The focus of this article is the concept of enacted destiny, which was identified among cha-rismatic Christians of West African origin in Berlin. Different from more fatalistic concepts of destiny, it combines a strong notion of free agency with a strong notion of a good, al-mighty, and immanent God. The imaginary of enacted destiny is constituted by two compo-nents: 1. presituational religious empowerment by which charismatic Christians can reduce complexities, anxieties, and insecurities in the context of decision making; and 2. postsitua-tional sense-making by which divine agency is ascribed to an originally ambiguous situa-tion. Both components temporally embrace the actions of West African charismatic Christi-ans in Berlin. Actions thereby become the means through which God becomes immanent in the everyday lives of West African charismatic Christians in Berlin and enacted destiny a category of movement toward convergence of human and divine agency.]

Njoroge, Nyambura J., 2009, ´The Struggle for Full Humanity in Poverty-stricken Kenya', in Paris 2009: 166-190

Noret, Joël, 2014, ´Funerals and the Religious Imagination: Burying and Honoring the Dead in the Celestial Church of Christ (Southern Benin)', in Jindra & Noret 2014: ??-??

Nthenda, Louis, ´Matthew Schoffeleers at Oxford 1964-1968', in Nthenda & Mphande 2011: 7-20

Nthenda, Louis, & Lupenga Mphande (eds.) 2011, *A Tribute to the Life of Fr. Matthew Schof-feleers (1928-2011), Malawianist, Renaissance Man and Free-thinker*; Special Memorial Is-sue of *The Society of Malaŵi Journal* 64, 3. [Lusaka:} The Society of Malaŵi-Historical and Scientific, 101 pp., PDF at:
http://societyofmalawi.org/Matthew%20Schoffeleers%20Memorial%20Edition.pdf

Ntiamoa-Baidu, Yaa, 2008, ´Indigenous Beliefs and Biodiversity Conservation: The Effective-ness of Sacred Groves, Taboos and Totems in Ghana for Habitat and Species Conservation', in *Journal for the Study of Religion, Nature and Culture* 2, 3: 309-326

[The paper evaluates the effectiveness of sacred forests, taboos, and totems associated with various animal species in Ghana for biodiversity conservation. The Nkodurom and Pinkwae Sacred Groves have been preserved by local communities through beliefs enforced by a range of restrictions and taboos. In both cases, the groves are the only relatively intact forest in severely degraded landscapes and farmlands. The mollusc *Tympanotonus fuscatus*, three species of turtles (Green, Olive Ridley, Leatherback), and the Black heron are exploited by many coastal communities in Ghana, but in all cases, the species are protected by some communities through traditional beliefs and taboos. The paper discusses the value of traditi-onal strategies as a tool for species and habitat conservation and calls for a global assess-ment of indigenous conservation systems, and promotion of those systems that have potenti-al to augment biodiversity conservation efforts in Africa.]

Ntreh, Benjamin Abotchie, 2012, ´Human Complicity in Flood Occurrence: An African Hermeneutical Reading of Genesis 6: 5-8: 22', in *Ilorin Journal of Religious Studies* 2, 2: 91-102; PDF at:
http://unilorin.edu.ng/ejournals/index.php/ijourel/article/view/373/225

[This articleseeks to pursue a reader centred reader-response reading of Genesis 6:5-8:22. It will take seriously our African setting and worldview. It will demonstrate that a careful reading of the Bible by African Christians, who take seriously African religious and cultural worldviews and values, will enable us to be more responsible in the way we live. This paper shows that the "flood" is caused by human actions and floods that do occur today should remind us that we are to change the way we treat the earth and its resources that are avail-able to us.]

Nwazonobi, Patricia Ebere, 2013, ´Polygamy in Dialogue with Ethics: A Case Study of Isiala-Mbano Local Government Area of Imo State, Nigeria', in *Ilorin Journal of Religious Studies* 3, 2: 117-132; PDF at:
http://unilorin.edu.ng/ejournals/index.php/ijourel/article/view/514/318
[Polygamy is not an immoral act in the ethical values of the people of Isiala-Mbano. All the advocates of a ban against polygamy are doing the institution a disservice as they disregard the ethical theories of each cultural group of the society. Monogamy was imposed on the people of Isiala-Mbano by the colonial administration with their teachings to school pupils and preaching to their converts in their churches. The people of Isiala-Mbano resort to polygamous marriages because single parenthood is frowned at and the surest way of getting into the fulfilled life is by marriage or polygamy if necessity calls for it.]

Nyamnjoh, Henrietta M., 2014, ´''Penetrating the Unseen''': The Role of Religion and Spiritual Practices in the Senegalese Boat Migration Process', in Adogame 2014: ??-??

Nyamweru, Celia, & Michael Sheridan 2008, ´Introduction: African Sacred Ecologies, in *Journal for the Study of Religion, Nature and Culture* 2, 3: 285-291
[These six articles present case studies of the complex relationship between culture, religion and nature across a broad arc of sub-Saharan Africa, including Ghana, Togo, Benin, Cameroon, Kenya, Mozambique, and South Africa. The authors are scholars who are either native to, or long-term residents of these countries, and each presents the results of recent fieldwork on the intersections of belief and conservation. Collectively, they demonstrate that sacredness does not simply equal conservation. They show instead that social, political, and economic arrangements mediate cosmology and ecology, and it is in these institutional arenas that Africans negotiate both spiritual values and pragmatic material goals.]

Nyamweru, Celia, & Elias Kimaru 2008, ´The Contribution of Ecotourism to the Conservation of Natural Sacred Sites: A Case Study from Coastal Kenya', in *Journal for the Study of Religion, Nature and Culture* 2, 3: 327-350
[The sacred *kaya* forests of coastal Kenya are sites of biological and cultural significance currently threatened with degradation and destruction. Conservation efforts over the last fifteen years have had some positive results but the prospects for survival of these forests in areas of acute rural poverty and rapid cultural change remain doubtful. Appropriate cultural tourism and ecotourism projects can generate income for the local communities and thus enhance the forests' chances of survival. One such project was initiated in 2001 at Kaya Kinondo, a sacred forest of the Digo sub-group of the Mijikenda people on the south Kenya coast. The context of this project is outlined, and a discussion of its history is given with particular attention to environmental, socio-cultural, and economic issues. After seven years of operation, the Kaya Kinondo Ecotourism Project can be seen as a qualified success, and provides some guidelines for the successful implementation of ecotourism projects to enhance the conservation of threatened, natural, sacred sites in other parts of the world.]

Nyanto, Salvatory, 2014, ´Religion and the State in Tanzania: A Historical Perspective with Reference to the White Fathers in Buha and Unyamwezi, 1878-1990s', in Ndaluka & Wijsen 2014: 31-46

Nyanto, Salvatory, & M. Kilaini 2014, ´Ecumenism, Dialogue and Interculturaltion in the Church of Western and North-western Tanzania: Responses to the Second Vatican Council', in Ndaluka & Wijsen 2014: 47-60

Ochoa, Todd, 2010, *Society of the Dead; Quita Manaquita and Palo Praise in Cuba*. Berkeley: University of California Press, 328 pp., ISBN: 9780520256842 (pbk), $29.95, £19.95
[The book explores *Palo*, a Kongo-inspired ´society of affliction' that is poorly understood at the margins of Cuban popular religion. Narrated as an encounter with two teachers of *Palo*, the book recounts Ochoa's attempts to assimilate *Palo* praise of the dead. As he comes to terms with a world in which everyday events and materials are composed of the dead, Ochoa discovers in *Palo* resources for understanding the relationship between matter and spirit,

for rethinking anthropology's rendering of sorcery, and for representing the play of power in Cuban society. This first fully detailed treatment of the world of Palo draws upon recent critiques of Western metaphysics as it reveals what this little known practice can tell us about sensation, transformation, and redemption in the Black Atlantic.]

O'Dell, Emily Jane, 2015, ˈX Marks the Spot: Mapping Malcolm X's Encounters with Sudan', in *Journal of Africana Religions* 3, 1: 96-115
[Though Malik El-Shabazz's travels in the Middle East and Africa put him in touch with the most progressive revolutionary movements of his time, it was his ongoing contacts with students, scholars, and religious leaders from Sudan that had a truly transformative effect on his beliefs about religion and race. This article explores how Malcolm X was influenced by friends and contacts who lived in Sudan and the Sudanese diaspora. It pays special attention to the role of Sheikh Ahmed Hassoun, a religious scholar who became spiritual adviser to Shabazz and the Muslim Mosque, Inc., in 1964.]

Oduma-Aboh, Solomon Ochepa, 2014, ˈReligio-cultural Expressions of Numbers Symbolism among Idoma People of Nigeria', in *Ilorin Journal of Religious Studies* 4, 1: 137-144; PDF at: http://www.unilorin.edu.ng/ejournals/index.php/ijourel/article/view/713/405
[The paper examines the religio-cultural expressions of number symbolism in Idoma society. The concept of *aluca*, number is used in symbolic expressions of Idoma religio-cultural beliefs and practices. In contemporary times, some elders and some youths in the Idoma religious culture have shown ignorance of number symbolism or its uses. Therefore they are ridiculed or looked upon with suspicion concerning their real intentions. For instance, when items are given in even numbers for burial rites, instead of odd numbers and vice versa, such individuals prove their lack of knowledge of the use of number symbolism. The paper observes that even numbers are used for good purposes and odd numbers are used for evil purposes especially in burial rites or ceremonies in Idoma religious culture. The system can be used for encoding and decoding communications that have to do with security and intelligence gathering and other means of transmission of information.]

Oduro-Frimpong, Joseph, 2014, ˈ*Sakawa*: Rituals and Cyberfraud in Ghanaian Popular Video Movies', in *African Studies Review* 57, 2: 131-147
[*Sakawa* indexes a cyberfraud practice in Ghana allegedly linked with occult rituals. This article examines the phenomenon as an analytically relevant example of a material understanding of religion. It then offers a critical reading of a popular *sakawa* video series and contrasts its thematic perspectives with the reactions of some Ghanaian political leaders to the possible motivations for the practice. This critical approach is conceived as a response to the persistent myopic view of such popular genres as irrelevant to key debates around problematic Ghanaian issues and also to calls in global media studies to de-Westernize the field.]

Ogungbile, David, 2014, ˈAfrican Pentecostalism and the Prosperity Gospel', in Clarke 2014: 132-149

Ogunkunle, Caleb O., 2012, ˈJosiah's Reform as a Model for Religious and Political Rebranding in Nigeria', in *Ilorin Journal of Religious Studies* 2, 1: 1-15; PDF at: http://unilorin.edu.ng/ejournals/index.php/ijourel/article/view/220/137
[This paper examines the Biblical Josiah and his reforms as a model for religious and political rebranding in Nigeria with a view to highlighting some principles that would help us as a nation in our rebranding campaign. A historical method is adopted. Thus, Josiah's model of rebranding remains a yardstick for all religious and political leaders in Nigeria if the rebranding project will yield fruit.]

Ojo, Olatunji, 2009, ˈ*Heepa* (Hail) *Òrìṣà*: The *Òrìṣà* Factor in the Birth of Yoruba Identity', in *Journal of Religion in Africa* 39, 1: 30-59
[The popularization of Christianity and Islam among Yoruba-speaking slaves in the diaspora is widely seen as the root of Yoruba ethnic consciousness. Returning ex-slaves, Christians, and British colonialists starting in the 1830s, in a form of reversing sail, propagated this

identity in the homeland among those who did not cross the Atlantic. This essay suggests that the focus on world religions offers only a partial explanation of the evolution of this consciousness in the homeland. It identifies the role *orisa* worship practice and its conductors played in the birth of Yoruba ethnicity. As in the diaspora, 19th century homeland Yoruba witnessed substantial population mixture, urbanism and interethnic marriage in ways that transformed *orisa* from local to regional symbols. Based on the web of links created among the Yoruba, the prescriptions of diasporic Yoruba and their supporters could be understood and accepted by the majority of those left behind because they drew upon existing commonly shared beliefs. Nonetheless, these conditions were not sufficient for the birth of a nation. Returning Yoruba ex-slaves, aided by the Christian church and European colonialists, reduced Yoruba language into writing and made the text the symbol through which others were persuaded and trained to accept the Yoruba nation. In the diaspora and later the homeland, common language distinguished the Yoruba from their neighbors, especially the multitude of ethnicities that merged into the Nigerian state.]

Okanmibale, Yekini Ismaila, 2012, ʹThe Myth or Reality of Reincarnation from the Perspective of Islamʹ, in *Ilorin Journal of Religious Studies* 2, 2: 37-59; PDF at:
http://unilorin.edu.ng/ejournals/index.php/ijourel/article/view/370/228
[From Islamic point of view, in spite of the numerous things that have been said or written about reincarnation, the failure to nip the concept in the bud lies in incognito of the relationship between mankind and *Jinn*. It has been established through this paper that what many have often termed as reincarnation of a deceased person can well be viewed in the light of the influence of *Jinn* on man for the former has the power to transform to or wear the face of a man, deceased or living. Besides, the paper reveals that reincarnation is common among the individuals that relate more with the world of spirits.]

Okyere, Kojo, 2011, ʹBible, Ecology and Sustainable Development: A Reading of Genesis 1: 1-2; 4Aʹ, in *Ilorin Journal of Religious Studies* 1, 2: 81-96; PDF at:
http://unilorin.edu.ng/ejournals/index.php/ijourel/article/view/202/108
[This paper explores how Gen. 1:1-2:4a reflects the concept of sustainable development (SD) and posits symbols for addressing the ecological crisis: symbols that can be used to inform our belief systems. Its rationale, therefore, is to demonstrate that the Bible can equally engage in the discourse on SD. There is the need for exploratory studies investigating the prospects for the positive interface between the Bible and ecology, toward pragmatic response to ecological crisis.]

Okyerefo, Kweku Michael, 2014, ʹScottish Missionaries in Ghana: The Forgotten Tribeʹ, in Adogame & Lawrence 2014: ??-??

Okyerefo, Michael Perry Kweku, 2014, ʹAfrican Churches in Europeʹ, in *Journal of Africana Religions* 2, 1: 95-124
[This essay investigates what the Lighthouse Chapel International, emanating from Ghana, believes to be its universal mandate to evangelize the world. Lighthouse has ventured into culturally and traditionally Catholic Vienna. Does religious transnationalism present Africa the opportunity to influence and transform the world by means of missionary religion, just as past European missionaries sought to do in Africa, as some of these new churches believe? To what extent does globalization propel the spread of these new churches in other parts of the world? This article suggests that despite its efforts, Lighthouse merely affects the African immigrant community rather than producing a truly ʹglobalʹ effect on a putatively dormant ʹEuro-Christianityʹ.]

Olademo, Oyeronke, 2012, ʹHealing and Women Healers in Yoruba Religion and African Christianityʹ, in *Ilorin Journal of Religious Studies* 2, 1: 53-64; PDF at:
http://unilorin.edu.ng/ejournals/index.php/ijourel/article/view/222/125
[The healer constitutes an integral part of the patientʹs healing in Yoruba religion as well as in African Christianity. There are female and male healers in both religions but whereas

these specialists are designated as healers/diviners/custodians of tradition in Yoruba religion, in African Christianity, they are known as prophetesses/prophets/deliverance ministers. This paper seeks to evaluate the position of the healer among the Yoruba of Nigeria. A second objective is to analyze contemporary postures on healing activities in Yoruba religion and Christianity and how women feature in these processes.]

Olanisebe, Samson O., & Adewale J. Adelakun 2013, ´Re-interpreting ´´Sodom and Gomorrah" Passages in the Context of [the] Homosexuality Controversy: A Nigerian Perspective', in *Ilorin Journal of Religious Studies* 3, 2: 191-209; PDF at:
http://unilorin.edu.ng/ejournals/index.php/ijourel/article/view/499/322
[Sodom and Gomorrah were known and described as cities God destroyed because of their sin of homosexuality. This has been the interpretation of the Church until recently when certain scholars began to challenge this interpretation. Such scholars interpret the sin of the people of Sodom as ´inhospitality and not homosexuality'. This paper examines some of the passages relating to Sodom and Gomorrah in the Old and New Testaments in order to assert the rightness or otherwise of the two interpretations. It maintains that top of the list of sins in Gen 19 is homosexuality as it is clearly stated in the passage. It concludes that since the two angels came to Lot and not to the men of Sodom, the people could not have been guilty of inhospitality as is proposed by scholars like Bartlett and Phyllis Bird.]

Oloya, Opiyo, 2013, *Child to Soldier: Stories from Joseph Kony's Lord's Resistance Army*. Toronto: University of Toronto Press, 240 pp., ISBN 978-1442614178
[The author challenges conventional thinking on child-inducted soldiers by illustrating the familial loyalty that develops within a child's new surroundings in the bush. Based on interviews with former child combatants, this book provides a cultural context for understanding the process of socializing children into violence. Oloya details how Kony and the LRA exploit and pervert Acholi cultural heritage and pride to control and direct the children in war. The book is also ground-breaking in its emphasis on the tragic fact that child-inducted soldiers do not remain children forever, but become adults who remain sharply scarred by their introduction into combat at a young age.]

Olofinjana, Israel, 2014, 'Nigerian Pentecostals in Britain: Towards Prosperity or Consumerism?', in Adogame 2014: ??-??

Olupona, Jacob K., 2014, *African Religions: A Very Short Introduction*. New York: Oxford University Press USA, 176 pages, 10 b&w illustrations, ISBN 978-0-19-979058-6 (pbk), £7.99; e-book £4.74
[This introduction offers a wide-ranging look at the myriad indigenous religious traditions on the African continent by drawing on archeological research, historical evidence, ethnographic studies, and archival materials such as missionary records. The book explores myths, gods and local deities, ancestor worship, rites of passage, festivals, divination, and the role these religions play in everyday African life, from birthing and death, marriage and family dynamics, to diet, dress and grooming, health care, and governance. Monarchs, chiefs, and elders play both political and religious roles, imparting secular and spiritual guidance to their subjects, while also being guardians of religious centres such as shrines, temples, and sacred forests. The author also examines the spread of Christianity and Islam throughout Africa, both the moderate sects (which often blend aspects of indigenous faith into their own practice) and the fundamentalist sects, which have had a dire effect on African life, as they decry traditional religion as paganism and have driven a near total collapse of indigenous practice. But if traditional religions are engaged in a battle for their lives in Africa, they are thriving elsewhere in the world, particularly in the Americas and in Europe.]

Olowu, Dele, 2011, ´Faith-based Organisations and Development: An African Indigenous Organisation in Perspective', in ter Haar 2011: ??-??

Olubanke, Akintunde Dorcas, & Dairo Afolorunso Olalekan 2011, ´Sexual Sin in New Testament Times: Biblical and Contextual Perspectives in Nigeria', in *Ilorin Journal of Religious Studies* 1, 1: 33-45; PDF at:
http://unilorin.edu.ng/ejournals/index.php/ijourel/article/view/206/111
[Historical-contextual and sociological methods are employed in this paper in order to clearly state the New Testament understanding. It contextualizes Biblical teachings, particularly on sex and marriage to the Africans. Findings reveal that the Bible places sex and sexual activity within the larger context of holiness and faithfulness. The paper concludes that there is need to draw upon the Christian faith for guidance but the African context should not be forgotten.]

Olupona, Jacob K., 2014, ´A Response to Comments', in *Journal of Africana Religions* 2, 4: 502-511

Omotoye, Rotimi Williams, 2011, ´The Study of African Traditional Religion and its Challenges in Contemporary Times', in *Ilorin Journal of Religious Studies* 1, 2: 21-40; PDF at:
http://unilorin.edu.ng/ejournals/index.php/ijourel/article/view/199/105
[It is interesting to note that African traditional religion is being studied in many universities and colleges in Africa since the beginning of the 20th century, so that it may not go into total neglect in African history and culture. The study is facing many challenges which are affecting the interest of African scholars in the field. This paper highlights the problems of African religion in the contemporary time, while some suggestions are given, so as to make it meet the challenges of the modern times.]

Onyinah, Opoku, 2012, *Pentecostal Exorcism: Witchcraft and Demonology in Ghana*. Blandford Forum: Deo Publishing, 370 pp., ISBN 9781 905679065 (pbk), £27.95/€39 (=Journal of Pentecostal Theology Supplement Series)
[Belief in witchcraft and exorcism have long been dominant features of life in African cultures. This book provides a field research-based description and analysis of a specifically Pentecostal Christian response to these phenomena within the Akan culture of Ghana. Anthropological studies generally claim that the ultimate goal of exorcism is modernization. Using interdisciplinary studies with a theological focus, the author takes a different view, arguing that it is divinatory consultation or an inquiry into the sacred and the search for meaning that underlies the current 'deliverance' ministry in an attempt to contextualize the gospel for African people. However, preoccupation with demonization and exorcistic practices is found to bring Christian into tension with the Akan culture, family ties and other religions. In order to develop a properly safeguarded ministry in an African context, the author examines contextualization and suggests the integration into African Christianity of divinatory consultation, which has strong resonances with the biblical concept of prayer.]

Opeloye, Muhib O., 2011, ´The Yoruba Muslims' Cultural Identity Question', in *Ilorin Journal of Religious Studies* 1, 2: 1-20; PDF at:
http://unilorin.edu.ng/ejournals/index.php/ijourel/article/view/198/104
[Taking cognizance of the attitude of Islam to non-Islamic culture, this study aims to examine the role of indigenous culture in the formation of the Yoruba Muslim identity. Apart from the introductory section, the study is divided into four parts. The first examines cultural compatibility and harmony of identity traditions focusing on the institution of marriage. The second section deals with syncretic practices and the dilemma of the Yoruba Muslim in cultural identity formation. The third part examines inculturation of Islam among the Yorubas while the fourth part treats Islamic identity signifiers and Yoruba Muslim. The study concludes by stressing the need for correlates between the Islamic identity maker [marker?] and the Yoruba Muslim behavioural pattern.]

Opoku-Gyamfi, Felix, 2014, ´Retelling the Story of Judah and Tamar in the *Testament of Judah*', in *Ilorin Journal of Religious Studies* 4, 2: 41-52 ; PDF at
http://www.unilorin.edu.ng/ejournals/index.php/ijourel/article/view/868/462

[This paper focuses on the story of Judah and Tamar in Genesis 38, which is retold in the *Testament of Judah* to discover the intentions and the worldviews of the author of the *Testament of Judah*. For the presupposition of this paper, the *Testament of Judah* will be studied as a Christian document. The other side of the debate that the Testaments are the works of a Jewish author is thus put aside at least for a while in this paper, because the Testaments look more like a Christian document than Jewish. As a result, the texts for comparison would be the *LXX* and the Greek version of theTestaments. The paper utilizes literary analyses of the two passages while it progresses through three main headings; the overall structure of the *Testament of Judah*, exegesis of the story of Judah and Tamar in both Genesis 38 and the *Testament of Judah*, an analysis of key characters and a summary of the significant differences between the two stories. The paper concludes that the world view of the author of the Testament thought of women as channels through which the devil overcomes man in battles of the mind, thereby, leading men into impurity.]

Oppen, Achim von, & Silke Strickrodt 2012,ˊ Introduction: Religious Biography: Transcending Boundaries', in *Journal of Southern African Studies* 38, 3: 429-432

Orobator, Agbonkhianmeghe E., 2008, *Theology Brewed in an African Pot*. Maryknoll: Orbis, 162 pp., ISBN-13: 978-1570757952 (pbk), $20

[Using a framework of excerpts from Chinua Achebes well-known novel, *Things Fall Apart*, Orobator introduces the major themes of Christian doctrine: God, Trinity, creation, grace and sin, Jesus Christ, church, Mary, the saints, inculturation, and spirituality. While explaining basic Christian beliefs, Orobator also clarifies the differences between an African view of religion and a more Eurocentric understanding of religion.]

Osei-Bonsu, Robert, 2013, ˊJohn Calvin's Perspective on Music and Worship, and its Implications for the Seventh-day Adventist Church', in *Ilorin Journal of Religious Studies* 3, 1: 83-101; PDF at: http://unilorin.edu.ng/ejournals/index.php/ijourel/article/view/410/235

[This paper surveys John Calvin's views on worship and music. Calvin held that the Word of God should be central to worship and that prominence should be given to the Bible over any other obsessions. He therefore prohibited many things in worship because he wanted God to be the focus of worship and devotion. The study concludes that although the Church today cannot limit itself to singing of the Psalms alone, nonetheless, music sung in the Church should be Bible-based to draw the attention of worshippers to God.]

Oshatz, Molly, 2012, *Slavery and Sin: The Fight against Slavery and the Rise of Liberal Protestantism.* Oxford: Oxford University Press, 183 pp., ISBN 978-0-19-975168-6 (hbk), £32,50

[Oshatz contends that the antebellum slavery debates forced antislavery Protestants to adopt an historicist understanding of truth and morality. Unlike earlier debates over slavery, in antebellum America the key question was whether slavery was a sin in the abstract. Unable to use the letter of the Bible to answer the claim that slavery was not a sin in and of itself, antislavery Protestants argued that biblical principles required opposition to slavery and that God revealed slavery's sinfulness through the gradual unfolding of these principles. Oshatz demonstrates that the antislavery notions of progressive revelation and social sin had radical implications for Protestant theology. Oshatz carries her study through the Civil War to reveal how emancipation confirmed for northern Protestants the notion that God revealed His will through history. After the war, a new generation of liberal theologians drew on this experience to respond to evolution and historical biblical criticism. The theological innovations rooted in the slavery debates came to fruition in liberal Protestantism's acceptance of the historical and evolutionary nature of religious truth.]

Osella, Filippo, & Benjamin Soares (eds.) 2010, *Islam, Politics, Anthropology*. Hoboken [NY]: Wiley-Blackwell, 252 pp., ISBN: 978-1-4443-3295-7 (pbk), £19.99, €24.00

[This book offers critical reflections on past and current studies of Islam and politics in anthropology and charts new analytical approaches to examining Islam in the post-9/11 world.

It challenges current and past approaches to the study of Islam and Muslim politics in an-thropology; it offers a critical comprehensive review of past and current literature on the subject; it presents innovative ethnographic description and analysis of everyday Muslim politics in Asia, Africa, the Middle East, and North America; and it proposes new analytical approaches to the study of Islam and Muslim politics.]

Østbø Haugen, Heidi, 2014, ‘’’Take over Asia for God!”: The Public Face of African Pente-costal *C*hurches in China’, in Adogame 2014: ??-??

Østebø, Terje, 2008, ˈThe Question of Becoming: Islamic Reform Movements in Contempora-ry Ethiopia’, in *Journal of Religion in Africa* 38, 4: 416-446

[Facilitated by a new (since 1991) political climate, enhancing Muslim opportunities for re-ligious expression, several Islamic reform movements have surfaced in Ethiopia. Under con-sideration here are the Salafi movement, the Tabligh movement and an intellectualist reviv-alist movement, each of which was crucial for the reconfiguration of religious affiliation, and served as a channel in the search for belonging and coherent meaning. Discussing the movements’ socio-cultural composition and their particular features, this paper pays atten-tion to how issues of locality interact with translocal ideological currents and affect one an-other. Of particular interest in the Ethiopian case is the explicit avoidance of any political agenda, a distinct intermarriage with a discourse on ethnicity, where the latter has contribut-ed to complex processes of constructing and demarcating religious- and ethnic-based boun-daries.]

Ottuh, John Arierhi, 2013, ˈPauline Concept of *Egeiro*, *Anastasis* and *Soma Pneumatikon* in an Urhobo Church Community of Delta State, Nigeria’, in *Ilorin Journal of Religious Studies* 3, 1: 19-40; PDF at:
http://unilorin.edu.ng/ejournals/index.php/ijourel/article/view/407/232

[Paul’s use of *egeiro*, *anastasis* and *soma pneumatikon* in 1 Corinthians 15 relates to the re-surrection of Jesus Christ and that of Christians on the Last Day. Using the comparative and evaluative models, which fall within the inculturation model, as a methodology, this work is aimed at the exposition of Pauline understanding of resurrection as against that of Urhobo traditional understanding of the subject matter. The understanding of Pauline didache on re-surrection can be easily understood by the Urhobo Christians.]

Owoeye, S.A., 2011, ˈThe Deeper Life Bible Church and the Issue of Human Rights’, in *Ilorin Journal of Religious Studies* 1, 1: 59-76; PDF at:
http://unilorin.edu.ng/ejournals/index.php/ijourel/article/view/208/113

[Fundamental human rights are the inalienable rights of all members of human family. Such rights include; right to life, right to educate and be educated, right to own property, right to marry and be married, etcetera. These rights are guaranteed by the United Nations Organiza-tion (UNO) and constitutions of various countries of the world. These rights, as being prac-ticed in the Deeper Life Bible Church, are the focus of this paper]

Owono, Jacques Fulbert, 2011, *Pauvreté ou paupérisation en Afrique: une étude exegético-ethique de la pauvreté chez les Beti-Fang du Cameroun*. Bamberg: University of Bamberg Press, 283 pp., e-ISBN: 978.3.86309.053.1 (= Bible in Africa Studies, 5); full text at:
https://www.academia.edu/4404653/BiAS_5_Pauvret%C3%A9_ou_paup%C3%A9risation_en_Afrique_-_Une_%C3%A9tude_exeg%C3%A9tico-ethique_de_la_pauvret%C3%A9_chez_les_Beti-Fang_du_Cameroun

Owoyemi, S. A., 2014, ‘Security and Peace Mechanisms for Good Governance in Nigeria: Is-lamic Paradigm Shifts’, in *Ilorin Journal of Religious Studies* 4, 1: 101-122; PDF at:
http://www.unilorin.edu.ng/ejournals/index.php/ijourel/article/view/711/403

[Security is a corollary to peace. The factors which bring about peace contribute to the es-tablishment of security in a society. Scholars have analysed security and peace from diffe-rent perspectives. In Nigeria, governments at all levels have intensified efforts to address is-sues bordering on insecurity with a view to building security and peace for good govern-

ance. It is however, disheartening that Nigeria is yet to be free from recurrent cases of armed robbery attacks, kidnappings, bombings, hired assassinations, ethnic and religious clashes, etc. Examining the issue of security and peace from another angle, this paper discusses the Islamic perspective of security and peace. It identified the Islamic mechanisms for achieving peace and security during the golden period of Islam particularly during the lifetimes of Prophet Muhammad and his faithful companions. Bearing in mind Nigeria's multi-religious situation, the paper offers recommendations with a view to utilizing the Islamic security and peace mechanisms for good governance.]

Oxlund, Bjarke, 2014, '"A blessing in disguise": The Art of Surviving HIV/AIDS as a Member of the Zionist Christian Church in South Africa', in van Dijk, Dilger, Burchhardt & Rasing 2014: ??-??

Oyebola, Michael A.O., 2012, ʿThe Religious Divide in the Yoruba Terminology for God: A Linguistic Perpsective', in *Ilorin Journal of Religious Studies* 2, 2: 61-72; PDF at:
http://unilorin.edu.ng/ejournals/index.php/ijourel/article/view/371/227
[This paper addresses the issue of the reflection of religious affiliation in the use of language. It specifically sets out to ascertain whether the use any of the *Ọlọ́run*/*Ọlọ́hun* variant, in reference to 'God', has any religious connotation. In addition it seeks to find out which of the variants correctly serves as the underlying form of the reduced form '*Ọlọ́un*'. The study found that Christians and Muslims use the reduced variant without regard to its decidedly Muslim origin. The paper concluded by observing that linguistics and language use are veritable instruments of breaking down the barriers of religious divide.]

Oyelakin, Richard Taye, 2012, ʿNatural Minds and Divine Truth: Rethinking the Augustinian Idea of Necessary Truth', in *Ilorin Journal of Religious Studies* 2, 1: 65-79; PDF at:
http://unilorin.edu.ng/ejournals/index.php/ijourel/article/view/223/126
[This paper argues that discourse about truths reduces to discourse about language truth. If it is true that language and meaning are natural and originate form human cognitive faculty, then statements about the idea of divine truth, divine illumination, necessity, and even every statement that purports to express or implies the existence of God, are all, as a matter of necessity, natural issues and are going to be product of man's cognitive powers. No truth of these statements can therefore be beyond the natural. The paper concludes that what the Augustinians are looking for might be termed human idols which are invariably inherent in the human cognitive faculty.]

Oyetade, M.O., 2013, ʿEschatological Salvation in Hebrews 1: 5 - 2: 5', in *Ilorin Journal of Religious Studies* 3, 1: 69-82; PDF at:
http://unilorin.edu.ng/ejournals/index.php/ijourel/article/view/409/234
[This paper establishes, says the author, that eschatology is essential to salvation and that without the completion or consummation of the eschatological prophesies salvation is not complete. Christians are therefore warned against loosing the future salvation by a careless inattention to the contexts of Hebrews 9:28 or practice in daily life, a text which focuses both on Christ's death and return.]

Paas, Steven., 2011, *Johannes Rebmann: A Servant of God in Africa before the Rise of Western Colonialism.* Nurnberg: VTR Publications, 274 pp., ISBN: 978-3941750487 (pbk), $23.41
[Johannes Rebmann was a 19th-century German Christian, deeply influenced by the Movement of Württemberg Pietism. He was trained to be a missionary in Basel, Switzerland, and joined the English Church Missionary Society (CMS) which sent him to the Muslim-ruled and slavery-ridden Mombasa area of present-day Kenya. There he stayed for 29 years before returning home to Gerlingen near Stuttgart, blind and sick, soon to die. One of his outstanding lexicographical achievements is the first ever Dictionary of the main language of Nyasaland, now Malawi, a country situated at a distance of more than 2000 km of which he scarcely knew the location. He compiled his collection of vocabulary of Chichewa with the help of a slave, Salimini, who like many others was cruelly captured West of Lake Malawi,

and through the Swahili-Arab slave market of Zanzibar was sold to a slave-owner in Mombasa. Much in Rebmann's biography is a paradigm of experiences of today's transcultural workers in Africa.]

Padwick, John, & Nicta Lubaale 2011, ʹHarnessing Popular Visions for Social Transformation: The Experience of the OAIC in its Work with African Independent Churchesʼ, in ter Haar 2011: ??-??

Palmer, Geoff, 2014, ʹThe Scottish – Jamaica Historical Connectionʼ, in Adogame & Lawrence 2014: ??-??

Palmer, Susan, 2010, *The Nuwaubian Nation: Black Spirituality and State Control*. Farnham [Surrey]: Ashgate Publishers, 218 pp., ISBN: 978-0-7546-6255-6 (hbk), BP65
[The *United Nuwaubian Nation* has changed shape since its inceptions in the 1970s, transforming from a Black Hebrew mystery school into a Muslim utopian community in Brooklyn, N.Y.; from an Egyptian theme park into an Amerindian reserve in rural Georgia. This book follows the extraordinary career of Dwight York, who in his teens started out in a New York street gang, but converted to Islam in prison. Emerging as a Black messiah, York proceeded to break the Paleman's ʹspell of Kinguʹ and to guide his people through a series of racial/religious identities that demanded dramatic changes in costume, gender roles and lifestyle. Dr. York's ʹBlackosophyʹ is analyzed as a new expression of that ancient mystical worldview, Gnosticism. Referring to theories in the sociology of deviance and media studies, the author tracks the escalating hostilities against the group that climaxed in a Waco-style FBI raid on the Nuwaubian compound in 2002. In the ensuing legal process we witness Dr. York's dramatic reversals of fortune; he is now serving a 135-year sentence as his Black Panther lawyer prepares to take his case to the Supreme Court.]

Palmié, Stephan, 2013, *The Cooking of History: How Not to Study Afro-Cuban Religion*. Chicago: The University of Chicago Press,, 368 pp.,ISBN: 978022601956 (pbk), $27.50
[Over a lifetime of studying Cuban Santería and other religions related to Orisha worship—a practice also found among the Yoruba in West Africa—the author grew progressively uneasy with the assumptions inherent in the very term Afro-Cuban religion. In this book he provides a comprehensive analysis of these assumptions, in the process offering an incisive critique both of the anthropology of religion and of scholarship on the cultural history of the Afro-Atlantic World. Understood largely through its rituals and ceremonies, Santería and related religions have been a challenge for anthropologists to link to a hypothetical African past. Precisely by relying on the notion of an aboriginal African past, and by claiming to authenticate these religions via their findings, anthropologists—some of whom have converted to these religions—have exerted considerable influence upon contemporary practices. Critiquing widespread and damaging simplifications that posit religious practices as stable and self-contained, Palmié calls for a drastic new approach that properly situates cultural origins within the complex social environments and scholarly fields in which they are investigated.]

Parfitt, Tudor, 2013, *Black Jews in Africa and the Americas*. Cambridge [MA]: Harvard University Press, 240 pp., ISBN 9780674066984, $29.95 (hbk)
[Parfitt tells the story of how Ashanti, Tutsi, Igbo, Zulu, Beta Israel, Maasai, and many other African peoples came to think of themselves as descendants of the ancient tribes of Israel. Pursuing medieval and modern European race narratives over a millennium in which not only were Jews cast as black but black Africans were cast as Jews, he reveals a complex history of the interaction between religious and racial labels and their political uses. For centuries, colonialists, travelers, and missionaries, in an attempt to explain and understand the strange people they encountered on the colonial frontier, labeled an astonishing array of African peoples, languages, and cultures as Hebrew, Jewish, or Israelite. Africans themselves came to adopt these identities as their own, invoking their shared histories of oppression, imagined blood-lines, and common traditional practices as proof of a racial relationship to Jews. Beginning in the post-slavery era, contacts between black Jews in America and their

counterparts in Africa created powerful and ever-growing networks of black Jews who struggled against racism and colonialism. As a community whose claims are denied by many, black Jews have developed a strong sense of who they are as a unique people.]

Paris, Peter J., 2009, ´Introduction', in Paris 2009: 1-17

Paris, Peter J., 2009, ´Self-Initiation: A Necessary Principle in the African Struggle to Abolish Poverty', in Paris 2009: 317-340

Paris, Peter J. (ed.) 2009, *Religion and Poverty: Pan-African Perspectives*. Durham, etc.: Duke University Press, 2009, 384pp., ISBN 978-0-8223-4378-3 (pbk), $26.95

[Contributors from Africa and North America explore poverty's roots and effects, the ways that experiences and understandings of deprivation are shaped by religion, and the capacity and limitations of religion as a means of alleviating poverty. As part of a collaborative project, they visited Ghana, Kenya, and South Africa, as well as Jamaica and the United States. In each location, they met with clergy, scholars, government representatives, and NGO workers, and they examined how religious groups and community organizations address poverty. Some focus on poverty, some on religion, others on their intersection, and still others on social change. Taken together, the volume's essays create a discourse of mutual understanding across linguistic, religious, ethnic, and national boundaries.]

Parish, Jane, 2011, ´Social Suffering and Anxiety: Deciphering Coughs and Colds at Akan Anti-witchcraft Shrines in Paris', in *Anthropology & Medicine* 18, 3: 303-313

[In treating illness and suffering, the Akan anti-witchcraft shrine is often presented as a model of unchanging, tightly bounded and antiquated ideals. This fails to acknowledge the extensive repertoire of Ghanaian witchcraft discourses and contemporary divinatory practices uncovered at Akan anti-witchcraft shrines. This paper analyses how one of the most popular Akan anti-witchcraft shrine in Europe, in an eastern banlieue of Paris, diagnoses the seemingly common and innocuous coughs and colds suffered by recently arrived, unskilled female Ghanaian migrants as something more socially and economically malignant, witchcraft. Successful treatment combines divinatory techniques, paracetamol medicines and positive thinking in order to empower clients and present them with the possibility of new social and gainful employment prospects.]

Park, J.K, 2012, ´"Singwaya Was a Mere Small Station": Islamization and Ethnic Primacy in Digo Oral Traditions of Origin and Migration', in *Journal of African Cultural Studies* 24, 2: 157-170

[The oral tradition about Singwaya as a place of origin and the subsequent migration from there is a frequent topic in discussions of the ethnic orientation of the coastal people of Kenya. As these people have undergone social change over time, their oral traditions concerning Singwaya have similarly seen changes and shifts. This article aims at interpreting how the dynamic realities of social transition undergone by the Digo of the south coast of Kenya are articulated in their oral traditions of origin and migration. The analysis centres on the effects of Islamization and the claims of ethnic primacy observed in the present versions of Digo oral traditions. While the vast majority of the Digo have become Muslims, their socio-economic and political status has been marginalized in post-independence Kenya. Their experiences and sentiments in the shifting conditions of the coastal society have been reflected in their oral traditions.]

Parker, John, 2011, ´Earth and Shadow: Substance, Medicine and Mobility in the History of Ghana's Tongnaab Shrines', in *Anthropology & Medicine* 18, 2: 257-270

[Shrines associated with the deity Tongnaab in the Talensi region of northern Ghana formed the centre of a precolonial regional cult that encompassed a variety of peoples in the savannas of the Volta basin. Despite attempts by the British colonial state to destroy the shrines and to suppress ritual activity in the Tong Hills, by the 1920s the cult was spreading beyond its heartland into the Akan forest and the Gold Coast to the south. There it became known as Nana Tongo, one of a wave of anti-witchcraft healing movements. This paper examines the

material culture and the mechanics of this history of ritual mobility and metamorphosis. It reflects upon the connection between the metaphysical concept of 'shadow' and the physical substance of earth, both of which were transported in a portable shrine called a *bo'artyii* and used to empower satellite medicine shrines. As these items traversed cultural frontiers they were subject to local reinterpretation and transformation.]

Parkin, David, 2014, ´Pathways to Healing: Curative Travel among Muslims and Non-Muslims in Eastern East Africa', in *Medical Anthropology: Cross-Cultural Studies in Health and Illness* 33, 1: 21-36

[Two areas of therapeutic provision in eastern East Africa are contrasted: a coastal stretch inhabited mainly by Muslims, and a largely non-Muslim hinterland, each with its own healers, medicines, and customary ethic. Spread over both areas are providers of biomedicine associated originally, and to some extent today, with Christianity. Whether or not they also attend biomedical sites, Muslims seek healers in the coastal stretch and non-Muslims usually in the hinterland, each following ethico-religious preferences. However, because people move through the two areas and compare treatments, individuals' journeys can change direction, with non-Muslims sometimes seeking Muslim healers and either of these groups choosing the more dispersed biomedical outlets. The notion of 'pathways' to health thus combines set journeys to areas known for particular healers and a distinctive ethic, with possible detours to alternative sources of therapy, including biomedicine not regarded as governed by the same ethic.]

Parris, Garnet, 2014, ´The Strangers in our Midst: Issues of Misunderstanding between African Migrant Churches in Germany and the Mainstream German Churches', in Adogame 2014: ??-??

Parsitau, Damaris Seleina, 2009, ´Keep Holy Distance and Abstain till He Comes: Interrogating a Pentecostal Church's Engagements with HIV/AIDS and the Youth in Kenya', in *Africa Today* 56, 1: 45-64

[The Deliverance Church in Kenya has attempted to provide moral solutions to the HIV/AIDS pandemic by promoting behavioral change among the youth: it teaches abstinence before marriage and fidelity within marriage and requires mandatory HIV testing for those intending to get married. Such teachings confine HIV/AIDS to issues of sex, obscure the complexity of sexuality, and ignore social, economic, and political situations that fuel the spread of the virus. In this response, the church has entered into a contested moral minefield, in which it is attempting socially and sexually to discipline its members, particularly its youthful constituency. These messages reach many young people, who form the bulk of the membership of this church. Many strive to follow the church's teachings, but do not accept them uncritically, and some refuse to be morally disciplined by them.]

Parsitau, Damaris S., & F.K. Kinyanjui 2009, ´The Role of Pentecostal and Charismatic Churches in Kenya's 2007 General Elections', in *Orita: Ibadan Journal of Religious Studies* 40, 2: 158-178

Parsitau, Damaris S., 2010, ´Wounded Hearts, Unbroken Spirits: Stories of Survival among Women IDP and Survivors of GBVs in Kenya', in Melissa S. Browning *e.a.* 2010, *Listening to Experience, Looking towards Flourishing: Ethnography as a Global Feminist Theo/ethical Praxis*, special issue of *Practical Matters: A Trans-disciplinary Multimedia Journal of Religious Practices and Practical Theology* (Emory University USA) 3 (Spring, 2010); full text at: www.practicalmattersjournal.org; it is also available in German and Spanish

Parsitau, Damaris S, Melissa S. Browning, E.K. Chamwama, E.K. Kamaara, Sussy-Gumo Kurgat, E. Reimer-Barry, E. Vasko, & V. Viau 2010, *Listening to Experience, Looking Towards Flourishing: Ethnography as a Global Feminist Theo/ethical Praxis*, special issue of *Practical Matters, A Trans-disciplinary Multimedia Journal of Religious Practices and Practical Theology* (Emory University USA), 3 (Spring, 2010); full text at:
www.practicalmattersjournal.org

Parsitau, Damaris S, E.K. Kamaara, Sussy Gumo-Kurgat & E. Kayeli 2010, ʹDoing Theology in the Context of Globalization: Perspectives from Kenya', in *Concilium* (Asian Centre for Cross-Cultural Studies, Madras India) 46: 141-164 [Italian, German, Spanish and Portuguese versions can be accessed at www.queriniana.it]

Parsitau, Damaris S., 2012, ʹFrom Voices of the People to Discordant/Stifled Voices: Theological, Ethical and Social Political Voice and Voicelessness in a Multicultural/Religious Space: Perspectives from Kenya', in *Studia Historiae Ecclesiaticae (SHE): Journal of the Church History Society of Southern Africa* (University of Pretoria) 38: 243-268; full text at: http://uir.unisa.ac.za

Parsitau, Damaris S. & Philomena Njeri Mwaura 2010. ʹ"Gospel without Borders": Gender Dynamics of Transnational Religious Movements in Kenya and the Kenyan Diaspora', in Afe Adogame & Jim Spickard (eds.) 2010, *Religions Crossing Boundaries: Transnational Religious Dynamics in Africa and the New African Diaspora*. Leiden, etc.: Brill, 185-210.

Parsitau, Damaris S., & Philomena Njeri Mwaura 2012, ʹPerceptions of Women's Health and Rights in Christian New Religious Movements in Kenya', in Afe Adogame (ed.) African Traditions in the Study of Religion in Africa: Emerging Trends in Indigenous Spirituality and the Interface with Other World. Surrey: Ashgate Publishers, 175-186

Parsitau, Damaris S., 2012, ʹAgents of Gendered Change: NGOs and Pentecostal Movements as Agents of Social Transformation in Urban Kenya', in D. Freeman (ed.) 2012, *The Pentecostal Ethic and the Spirit of Development: Churches, NGOs and Social Change in Neo-Liberal Africa*, Palgrave Macmillan http:/www.palgrave.com (Pages 203-220)

Parsitau, Damaris S., & Philomena N. Mwaura 2012, ʹGendered Charisma: Women in Mission in Neo-Pentecostal and Charismatic Movements in Kenya', in Christinne Lieneman-Perrin *e.a.* (eds.) 2012, *Putting Names with Faces: Women's Impact in Mission History*. Nashville: Abingdon Press, 123-146

Parsitau, Damaris Seleina, 2014, ʹPentecostalising the Church of Scotland?: Kenyan Presbyterianism in Historical Perspective', in Adogame & Lawrence 2014: 230-252

Parsitau, Damaris S., 2014, ʹEmbodying Holiness: Gender, Sex, Bodies and Patriarchal Imaginaries in a Neo-Pentecostal Church in Kenya', in Augustine Agwuele (ed.) 2014, *Body Talk and Cultural Identity in the African World*. London: Equinox Publishers, ??-??

Pasura, Dominic, 2008, ʹGendering the Diaspora: Zimbabwean Migrants in Britain/ La question du genre dans la diaspora: les migrants zimbabwéens en Grande-Bretagne', in *African Diaspora: A Journal of Transnational Africa in a Global World* 1, 1: 86-109; PDF at: http://booksandjournals.brillonline.com/content/journals/10.1163/187254608x346060
[This article analyses the performative and lived realities of the Zimbabwean diaspora in Britain. It explores the way in which both public and private spaces of the diaspora are important arenas in the construction and reconstruction of gendered identities. It is based on multisited ethnography, comprising 33 in-depth interviews and participant observation in four research sites, and draws upon concepts of diaspora and transnationalism as theoretical and analytical frameworks. The findings suggest that the challenges to patriarchal traditions in the hostland in terms of women's primary migrant status and financial autonomy, the different labour market experiences of men and women, and egalitarian laws have caused tensions and conflict within diaspora households. The article examines how men use religious and social spaces, which provide for the affirmation of more traditional roles and relations, as a form of public resistance to changes happening within the domestic sphere.]

Pasura, Dominic, 2012, ʹReligious Transnationalism: The Case of Zimbabwean Catholics in Britain', in *Journal of Religion in Africa* 42, 1: 26-53
[The central thrust of this article is that African diaspora congregations have emerged as public spaces to construct transnational identities and provide alternative forms of belonging, and have reinvented themselves as agents of re-evangelization to the host society. In contrast to other transnational ties such as remittances and hometown associations whose ac-

tivities are orientated toward the homeland, reverse evangelization embodies the giving out of something to the host society. It is the awareness and ability to influence and shape the face of Christianity in Britain that gives African Christian migrants the agency to participate in other aspects of British society, providing an alternative path to integration. Religious identities among Zimbabwean migrants should be seen not just as a religious phenomenon but also as markers of cultural difference from the host society, which constructs them as 'other'.]

Paton, Diana, & Maarit Forde (eds.) 2012, *Obeah and Other Powers: The Politics of Caribbean Religion and Healing*. Durham: Duke University Press, 376 pp.,

[In *Obeah and Other Powers*, historians and anthropologists consider how marginalized spiritual traditions—such as obeah, Vodou, and Santería—have been understood and represented across the Caribbean since the seventeenth century. In essays focused on Cuba, Haiti, Jamaica, Martinique, Puerto Rico, Trinidad and Tobago, and the wider Anglophone Caribbean, the contributors explore the fields of power within which Caribbean religions have been produced, modified, appropriated, and policed. The 'other powers' of the book's title have helped to shape, or attempted to curtail, Caribbean religions and healing practices. These powers include those of capital and colonialism; of states that criminalize some practices and legitimize others; of occupying armies that rewrite constitutions and reorient economies; of writers, filmmakers, and scholars who represent Caribbean practices both to those with little knowledge of the region and to those who live there; and, not least, of the millions of people in the Caribbean whose relationships with one another, as well as with capital and the state, have long been mediated and experienced through religious formations and discourses.]

Patterson, Amy S., 2013,ʹ Pastors as Leaders in Africa's Religious AIDS mobilisation: Cases from Ghana and Zambia', in *Canadian Journal of African Studies/La Revue canadienne des études africaines* 47, 2: 207-226; full text at:
http://www.tandfonline.com/doi/full/10.1080/00083968.2013.829949#.U-d2afl_tWU

[This article examines the ways that pastors have mobilised their religious followers to address the issue of HIV and AIDS in Ghana and Zambia. The work argues that successful pastors have utilised church organisational structures to support and empower their activities, they have framed HIV and AIDS mobilisation messages in a way that is acceptable to their congregants and to their broader societies, and they have capitalised on changing political opportunities, particularly those opportunities for collaboration with external actors such as donors and Western churches. The work situates the analysis in Zambia and Ghana, two countries that contrast in their HIV prevalence rates and the amount of donor attention and funding they have received for combating HIV and AIDS. The article asserts that while pastors have agency in the social mobilisation process, they are also affected by the broader social and cultural contexts in which they operate.]

Patterson, Amy S., 2014, ʹSocietal Dynamics, State Relations, and International Connections: Influences on Ghanaian and Zambian Church Mobilization in AIDS Treatment', in van Dijk, Dilger, Burchhardt & Rasing 2014: ??-??

Pérez, Elizabeth, 2011, ʹSpiritist Mediumship as Historical Mediation: African-American Pasts, Black Ancestral Presence, and Afro-Cuban Religions', in *Journal of Religion in Africa* 41, 4: 330-365

[This article explores the performance of Spiritist rituals among Black North American practitioners of Afro-Cuban religions, and examine its vital role in the development of their religious subjectivity. Drawing on several years of ethnographic research in a Chicago-based Lucumí community, I argue that through Spiritist ceremonies, African-American participants engaged in memory work and other transformative modes of collective historiographical praxis. By inserting gospel songs, church hymns, and spirituals into the musical repertoire of *misas espirituales*, my interlocutors introduced a new group of beings into an

existing category of ethnically differentiated 'spirit guides'. Whether embodied in ritual contexts or cultivated privately through household altars, these spirits not only personify the ancestral dead; they also mediate between African-American historical experience and the contemporary practice of Yorùbá- and Kongo-inspired religions.]

Pérez, Elizabeth, 2013, ʿWillful Spirits and Weakened Flesh: Historicizing the Initiation Narrative in Afro-Cuban Religions', in *Journal of Africana Religions* 1, 2: 151-193
[This article examines the ceremonial practice of smallest scale and greatest prevalence in Afro-Cuban religions: elders' oral narration of initiation as an ʿunchosen choice', pursued solely as a response to affliction. It marshals evidence to show that the conditions of scholars' involvement in these traditions have contributed to the dearth of analysis concerning these stories. It proposes that the initiation narrative be classified as a distinct speech genre, with both traceable historical sources and concrete social effects. Drawing on several years of ethnographic research, I contend that the verbal relation of such narratives has redounded to the enlargement of Afro-Cuban traditions, chiefly by promoting the spirits' transformative reality and healing power. Both the methodological critique and theoretical argument are offered in the hope of redirecting the study of Africana religions toward embodied micropractices that assist in the gradual coalescence of social identities and subjectivity.]

Perman, Tony, 2011, ʿAwakening Spirits: The Ontology of Spirit, Self, and Society in Ndau Spirit Possession Practices in Zimbabwe', in *Journal of Religion in Africa* 41, 1: 59-92
[In the Ndau communities of southeastern Zimbabwe people are born with a variety of spirits, thus spirit possession itself is a public manifestation of this relationship that is profoundly affected by local understandings of the Ndau self. There has often been an implication in the study of African (and Zimbabwean) spirit practices that the spirits themselves are actually something else, reflecting the agnostic assumptions of contemporary social sciences. By approaching spirit possession in relation to the Ndau sense of self, I offer an approach that reconciles the seemingly contradictory evaluations of spiritual truth inherent in local explanations of mediums and these scholarly explanations. Approaching possession as an intersubjective habit of the self accommodates local regimes of truth and explanations while simultaneously allowing for an agent-oriented psychology and semiotics that recognizes the obvious power that such experiences have for people.]

Peterson, Derek R., (ed.) 2010, *Abolitionism and Imperialism in Britain, Africa, and the Atlantic*. Athens [Ohio]: Ohio University Press, 248 pp.,ISBN: 978-0-8214-1902-1 (pbk), $28.95
[Abolitionism was a theater in which a variety of actors—slaves, African rulers, Caribbean planters, working-class radicals, British evangelicals, African political entrepreneurs—played a part. The Atlantic was an echo chamber, in which abolitionist symbols, ideas, and evidence were generated from a variety of vantage points. These essays highlight the range of political and moral projects in which the advocates of abolitionism were engaged, and in so doing it joins together geographies that are normally studied in isolation.]

Peterson, Derek R., 2012, *Ethnic Patriotism and the East African Revival: A History of Discontent, c. 1935-1972*. Cambridge: Cambridge University Press, 344 pp., ISBN 978-1-107-02116-7 (hbk)

Phiri, Kings, 2011, ʿReligion and Politics in the Early History of Maravi Peoples: Matthew Schoffeleers' Contribution', in Nthenda & Mphande 2011: 57-60

Pinn, Anthony B., 2009, ʿWarm Bodies, Cold Currency: A Study of Religion's Response to Poverty', in Paris 2009:228-238

Pinn, Anthony B., 2013, ʿ"Why Can't I Be Both?": Jean-Michel Basquiat and Aesthetics of Black Bodies Reconstituted', in *Journal of Africana Religions* 1, 1: 109-132
[This essay explores the nature and significance of blackness in relationship to an aesthetics of meaning, a method that offers insights into how religion, or the quest for complex subjectivity, is articulated through the visual arts. The essay sketches particular examples of blackness in relationship to aesthetics in a way that involves loose movement through particular

periods and locations, ultimately coming to rest on the work of one particular artist, Jean-Michel Basquiat. I explore Basquiat's work in connection to the politics and production of the aesthetic language of identity formation, examining how artistic production articulates or chronicles particular attention to this quest for complex subjectivity. And I offer a sense of this theory of religion's applicability within multiple contexts.]

Plancke, Carine, 2011, ʿThe Spirit's Wish: Possession Trance and Female Power among the Punu of Congo-Brazzaville', in *Journal of Religion in Africa* 41, 4: 366-395

[Among the rural Punu of Congo-Brazzaville, possession trance is an essential part of the mainly female celebrations dedicated to the *bayisi* or water spirits. It is a privileged medium through which these spirits reveal their wishes and conditions their willingness to assure the community's well-being. On the human side, in order to be possessed an 'opening of the mind' is requested and needs to be activated through collective song-dance performances that recall the flowing motions of the spirits' water world and convey the longing for this maternal universe. As a critique of the predominant use of the term 'agency' in reference to autonomy and resistance, this paper adheres to a context-based view that relies on the way the actors experience the phenomenon. In line with the Punu reality this paper considers receptivity, in its ambivalent link to suffering, as the main source of the power these possessions grant to women.]

Port, Mattijs van de, 2010, ʿʿʿDon't ask questions, just observe!": Boundary Politics in Bahian Candomblé', in Meyer 2010

Port, Mattijs van de, 2011, ʿInhabitants of the Screen: Celebrity and the Production of Religious Authority in Bahian Candomblé', in *Australian Religion Studies Review* (now: *Journal for the Academic Study of Religion*) 24, 3: 254-274

[In Bahia, Brazil, the public articulation of religious authority comes to depend more and more on celebrity discourses. This article takes the Afro-Brazilian spirit possession cult Candomblé as an example to show how in media-saturated societies religious and media imaginaries become inextricably entangled. In their struggle to be publicly recognized as a proper 'religion', Candomblé priests find themselves overcoming their media-shyness. Televisual fame is a value understood by the public at large, and its acquisition adds weight to the status and prestige of Candomblé priests in ways that religious criteria for priestly authority cannot accomplish.]

Post, Paul, Philip Nel, & Walter van Beek (eds) 2014, *Sacred Spaces and Contested Identities: Space and Ritual Dynamics in Europe and Africa*. Trenton, NJ: Africa World Press, 576 pp., ISBN-13: 978-1592219551 (pbk), $29,27

[This collection of studies on sacred space explores place-bound dynamics of the sacred in Africa and Europe. Central concepts are identity and ownership, and contestation and conflict. Cultural dynamics, identities and ownership, and contestations are very much interrelated. The essays show thatidentities are always at stake, be they local, regional and national, as are profiles of group cultures in contact. One can also think here of the religious interactions that are currently taking place in religiously pluralistic Africa and Europe. Identities, however, are always nested in several echelons, and, especially in the non-book [??] religions, sacred sites with their rituals may enhance cohesion at any level of society, while at the same time bonding and separating groups.]

Poynor, Robin, 2012, ʿThe Many and Changing Faces of Ògún: Altars to the God of Iron in the State of Florida', in *Nova Religio: The Journal of Alternative and Emergent Religions* 16, 1: 13-35

[Ògún, the Yorùbá god of iron, is venerated throughout the Atlantic world. While many African-based religions coexist in Florida, the shrines discussed here were developed by individuals connected with Oyotunji Village in South Carolina. South Florida's urban shrines differ remarkably from north central Florida's rural shrines. I suggest several factors determine this variation: changing characteristics of Ògún, differing circumstances of the shrines'

creators, the environment in which the owners work, and whether the setting is urban or ru-
ral. Urban shrines reflect religious competition where many manifestations of òrìṣà worship
coexist but are not in agreement. In these shrines, Ògún is vengeful protector. The urban
shrines tend to be visually strident, filled with jagged forms of protective weapons. In rural
north central Florida, Ògún is clearer of the way, a builder, and reflects the personalities of
those who venerate him. These shrines are less harsh and are filled with tools]

Premack, Laura, 2014, ʿ'ʾThe Coca-Cola of Churches Arrives": Nigeria's Redeemed Christian
    Church of God in Brazil', in Adogame 2014: ??-??
Premack, Laura, 2015, ʿProphets, Evangelists, and Missionaries: Trans-Atlantic Interactions in
    the Emergence of Nigerian Pentecostalism', in *Religion* 45, 2: 221-238
    [This article historicizes the contemporary Pentecostal movement in Nigeria by examining
    relationships between Nigerian prophets, British missionaries, and American evangelists in
    the 1930s and 1940s. First, the article challenges assumptions about the genealogy and chro-
    nology of Nigerian Pentecostalism by taking a close look at the beginnings of the Christ
    Apostolic Church. Then, it discusses new evidence which reveals the surprising influence of
    a marginal American evangelist and renegade British missionary on the church's doctrine.
    Making use of a wide range of evidence from Nigerian, Welsh, and American archives, the
    article argues that while the Aladura movement may have had indigenous origins, its devel-
    opment made significant use of foreign support and did so much earlier than has been appre-
    ciated by previous studies. The larger significance of this argument is that it shows the mu-
    tual constitution of American, British, and Nigerian Pentecostalism; instead of emerging
    first in the US and UK and then being taken to Africa, Pentecostalism's development across
    the Atlantic was coeval.]
Premawardhana, Devaka, [2012], ʿConversion and Convertibility in Northern Mozambique',
    [chapter 1 in Michael Jackson & Albert Piette (eds.) 2012, *What is Existential Anthropolo-
    gy?* (New York: Berghahn Books), pp. 30-57]; full text at:
    https://www.academia.edu/12359940/Conversion_and_Convertibility_in_Northern_Mozam
    bique?auto=download&campaign=weekly_digest
    [Recent scholarship on Pentecostalism in the global South gives the impression of a singular
    trajectory of inexorable growth. In this chapter, I off er a counternarrative, not in denial of
    the widely reported statistical evidence but in affirmation of the ambivalence with which in-
    dividuals behind the statistics experience novelty. In so doing, I bring existential insights to
    bear on such themes as rupture and discontinuity, which already, but inadequately, suffuse
    studies of Pentecostal conversion. Ethnographic evidence from northern Mozambique sug-
    gests that the ʿbacksliding into heathenism' Pentecostal leaders decry is experienced locally
    as a capacity for mobility and mutability, for shifting places and altering identities. The refu-
    sal of ordinary men and women to settle has long frustrated government administrators and
    religious reformers alike. It threatens to bewilder scholars as well unless we learn to think
    beyond the classificatory schemes outsiders so readily deploy and insiders so assiduously
    avoid.]
Prince, Ruth J., 2007, ʿSalvation and Tradition: Configurations of Faith in a Time of Death', in
    Journal of Religion in Africa 37, 1: 84–115
Prince, Ruth, Philippe Denis, & Rijk van Dijk (eds.) 2009, ʿIntroduction to Special Issue:
    Engaging Christianities: Negotiating HIV/AIDS, Health, and Social Relations in East and
    Southern Africa', in *Africa Today* 56, 1 (Fall 2009) V-XVIII
    [The purpose of this special issue is to explore and analyze the ways in which Christianity is
    becoming one of the most influential factors in the engagement of AIDS in some African
    countries. It addresses the consequences of this rapidly expanding Christian engagement
    with AIDS and the questions it raises. They can be grouped into three main themes: first,
    those concerning the ways people are dealing with illness and death, treatment and care for
    the sick, and questions of morality, kinship, gender relations, and sexuality; second, those

concerning the place of religion in the public sphere, in relation to civil society and government, development, and public health; third, those concerning transformations within Christian practices and worldviews in Africa. The issue explores not only some diverse responses of African churches to AIDS, but also the place of Christianity in (inter)national AIDS programs and initiatives, and the Christianization of public discourse and debate about AIDS and its effects on other institutions, practices, and debates in African societies experiencing the AIDS epidemic.].

Prince, Ruth J., 2011, 'Public Debates about ''Luo widow inheritance" in Relation to Christianity, Tradition and AIDS in Western Kenya', in H. Englund (ed.) 2011, *Christianity and Public Culture in Africa*. Athens: Ohio University Press, 109–130

Prince, Ruth J., 2012, 'HIV and the Moral Economy of Survival in an East African City', in *Medical Anthropology Quarterly* 26, 4: 534–556

Prince, Ruth J., 2013, '''Tarmacking" in the Millennium City: Spatial and Temporal Trajectories of Empowerment and Development in Kisumu, Kenya', in *Africa* 83, 4: 582–605

Prince, Ruth J., 2014, 'Precarious Projects: Conversions of (Biomedical) Knowledge in an East African City', in *Medical Anthropology: Cross-Cultural Studies in Health and Illness* 33, 1: 68-83; full text at: http://www.tandfonline.com/doi/pdf/10.1080/01459740.2013.833918

[Based on ethnographic fieldwork in the city of Kisumu, this article follows the circulation of biomedical knowledge spread through globally-funded HIV-treatment programs and clinical trials and its conversion in ways beyond those imagined by policy-makers, as it meets the aspirations of city-dwellers and enters into local livelihoods. Mediated by nongovernmental organizations through workshops and certificates, this knowledge is both fragmentary and ephemeral. I explore the temporal and spatial implications of such knowledge for those who seek to attach themselves to it and shape their identities and futures in relation to it.]

Pritchett, James A., 2009, *Friends for Life, Friends for Death: Cohorts and Consciousness among the Lunda-Ndembu*. Charlottesville, VA: University of Virginia Press, 280 pp., ISBN 9780813926254 (pbk), $24.50

[Breaking away from traditional ethnographic accounts often limited by theoretical frameworks and rhetorical styles, this book offers an insider's view into the day-to-day lives of a self-selected group of male friends within the Lunda-Ndembu society in northwestern Zambia. During his two decades of fieldwork in this region, James Pritchett followed a group of Lunda-Ndembu males, here called *Amabwambu* (the friends), revealing the importance of the clique both as a principal agent for receiving and interpreting information from and about the world and as a place where strategies could be hatched, tested, and applied. Viewing friendship, versus kinship, as a critical rather than peripheral element of the Lunda-Ndembu and other groups, the author offers new insights into the ways social structures are able to stay viable even in the face of radical change.]

Puckett, James, 2012, 'And This too shall Pass: HIV and AIDS in the Context of the Black Male Experience in the United States of America', in Chitando & Chirongoma 2012: 127-148

Pugh, Sarah A., 2010, 'Examining the Interface between HIV/AIDS, Religion and Gender in Sub-Saharan Africa', in *Canadian Journal of African Studies/La Revue canadienne des études africaines* 44, 3: 624-643

[This article focuses primarily on how certain religious teachings and practice within sub-Saharan Africa may also inadvertently contribute to both the general spread of HIV/AIDS and the differential vulnerability of women and girls, boys and men to the virus. Specifically, this article examines the ways in which some faith-based teachings may reinforce gendered stereotypes and female subordination to male sexual demands, impact condom accessibility and usage, circumscribe the effectiveness of HIV/AIDS education programs, and

contribute to a climate of stigma and discrimination, especially against women living with HIV/AIDS in the region.]

Pype, Katrien, 2011, ´Confession cum Deliverance: In/Dividuality of the Subject among Kinshasa's Born-again Christians', in *Journal of Religion in Africa* 41, 3: 280-310
[The article deals with the social significance of confessions among Kinshasa's born-again Christians. Together with conversion narratives and former witches' testimonies, confessions represent the main discursive rituals in the religious practices of newborn Christians. The analysis departs from the observation that among Kinshasa's born-again Christians confessions are usually preceded or followed by deliverance rituals, and that they are rarely acted out in an intimate and private encounter with the pastor. Rather, these narratives are usually expressed in public, preferably with the sinners' victims as audience. The public nature of the confessions and their co-occurrence with spiritual cleansing as performed via deliverance rituals allow an analysis that foregrounds the uncertainty of the Christian subject and the ways in which the subject can emerge but also be broken down.]

Pype, Katrien, 2015, ´The Heart of Man: Pentecostalist Emotive Style in and beyond Kinshasa's Media World', in Hackett & Soares 2015: 116-136

Pype, Katrien, Steven van Wolputte & Anne Mélice 2012, ´The Interdependence of Mobility and Faith: An Introduction', in *Canadian Journal of African Studies/La Revue canadienne des études africaines* 46, 3: 355-365
[This introduction to the special issue draws together theoretical and analytical strands that run through the four papers. As the four papers illustrate, devotion and mobility, belief and trajectory, go hand in hand. The main argument is that the religious movements discussed in this special issue are not local phenomena attempting to transcend fixed boundaries: they are transcendence, in the sense that they always are (and have been) part of the border land between global and vernacular, modern and traditional. They are not at the border: they are the border. Concepts such as mobility, postcoloniality and translocality are being discussed, which in turn lead to a problematization of concepts such as ´Africa' and ´Diaspora'. A second strand that combines the various papers is that trajectories along which religious practitioners travel are not nicely established routes, rather these are constantly ´interrupted': travellers move between localities, hopping from one hub to another. Such an approach allows a focus on networks and concrete interactions; and it destabilizes the assumed homogenous tracts along which Africans (or Pentecostalists) venture into the world ´out there'.]

Pype, Katrien, 2014, ´The Heart of Man: Pentecostal Emotive Style in and beyond Kinshasa's Media World', in Rosalind I.J. Hackett & Ben Soares (eds.) 2014, *New Media and Religious Transformation in Africa*. Indianapolis: Indiana University Press, 33 pp.; full text at:
https://www.academia.edu/7440379/The_Heart_of_Man._Pentecostal_Emotive_Style_in_and_beyond_Kinshasas_Media_World
[This chapter is part of a larger project on the role of TV fiction in the production of the Pentecostal-charismatic lifeworld in Kinshasa. Pentecostal Christians attribute meaning to media products concerning the emotions that the spectator experiences when contemplating the footage. This haptic visuality—that is, the engagement with the bodily ways of watching television—explains why, according to many Kinois, Pentecostals, and non-Pentecostals, spectators suddenly can become bewitched or be healed when watching a television program. Feeling calm, excited, or afraid when watching television is, according to the Pentecostals, a sign of how to locate the fundamental meaning of a media text within the spiritual warfare between the Holy Spirit and the Devil that is the pillar of Pentecostal beliefs.]

Pype, Katrien, 2014, ´The Liveliness of Pentecoastal-Charismatic Popular Culture in Africa', in M. Lindhardt (ed.) 2014, *African Pentecostal-Charismatic Christianity*. Leiden: Brill, 32 pp.; full text at: https://www.academia.edu/7440251/The_Liveliness_of_Pentecostal-Charismatic_Popular_Culture

[This chapter is an initial attempt to bring together some of the exciting scholarly work carried out on various genres of African Pentecostal-Charismatic popular culture. My main argument is that PCPC is very much a 'live' popular culture. The notion of a 'live popular culture' gains its meaning when analyzing how the experience of immediacy is manipulated. This experience of immediacy is brought about by the potential of new technologies, and is also thematized within Pentecostal discourse itself.]

Pype, Katrien, 2014, T*he Making of the Pentecostal Melodrama: Religion, Media, and Gender in Kinshasa*. New York/Oxford: Berghahn Books, 348 pp., ISBN 978-0-85745-494-2 (hbk), $120/£75; ISBN 978-1-78238-681-0 (pbk), $34.95/£22

[How religion, gender, and urban sociality are expressed in and mediated via television drama in Kinshasa is the focus of this ethnographic study. Influenced by Nigerian films and intimately related to the emergence of a charismatic Christian scene, these teleserials integrate melodrama, conversion narratives, Christian songs, sermons, testimonies, and deliverance rituals to produce commentaries on what it means to be an inhabitant of Kinshasa.]

Quayesi-Amakye, Joseph, 2015, ʹChrist, Evil, and Suffering in Ghanaian Christian Liturgyʹ, in *PentecoStudies: An Interdisciplinary Journal for Research on the Pentecostal and Charismatic Movements* 14, 1: 9-41

[This paper examines the contextualization of the Jesus story by Ghanaian Christians. It approaches it through the analysis and evaluation of ideas in their songs, sermons and practices that reflect their interpretation of the Christian experience in relation to primal religion and culture, and the Bible. The results show that Ghanaian Christians do not play down the ubiquity of evil in the world. Nonetheless, they see in Jesus Christ the incomparable, victorious Saviour who has made it possible for believers to overcome the evils of this world. Accordingly, they insist that in Christ believers can enjoy "full" and "complete" salvation in every area of life.]

Ramsey, Kate, 2011, *The Spirits and the Law: Vodou and Power in Haiti*. Chicago: Chicago University Press, 448 pp., ISBN 978-0-226-70379-4, $45

[Vodou has often served as a scapegoat for Haiti's problems, from political upheavals to natural disasters. This tradition of scapegoating stretches back to the nation's founding and forms part of a contest over the legitimacy of the religion, both beyond and within Haiti's borders. *The Spirits and the Law* examines that vexed history, asking why, from 1835 to 1987, Haiti banned many popular ritual practices. Ramsey argues that in prohibiting practices considered essential for maintaining relations with the spirits, anti-Vodou laws reinforced the political marginalization, social stigmatization, and economic exploitation of the Haitian majority. At the same time, she examines the ways communities across Haiti evaded, subverted, redirected, and shaped enforcement of the laws. Analyzing the long genealogy of anti-Vodou rhetoric, Ramsey thoroughly dissects claims that the religion has impeded Haiti's development.]

Ranger, Terence O., 2011, '"YOU HAVEN'T KNOWN ME IF YOU HAVEN'T HELD THAT THESIS!"; Schoffeleers to Meyer & Reis, Interview, August 2004', in Nthenda & Mphande 2011: 21-22

Ranger, Terence, 2014, ʹA Decent Death: Changes in Burial in Bulawayoʹ, in Jindra & Noret 2014: ??-??

Rashid, Hussein, 2015, ʹShaheed-e Harlem: The Meaning of Malcolm X in the Work of Fun^Da^Mentalʹ, in *Journal of Africana Religions* 3, 1: 116-129

[Malcolm X continues to have an impact on numerous antiracist struggles in the world. A British South Asian diaspora musical group, Fun^Da^Mental (FDM), not only samples Malcolm X but seems to echo his transformation by looking at the particularity of its situation in relation to the universality of struggles against dominance and hegemony. FDM integrates Malcolm X's words with Muslim devotionals from South Asia, hip-hop, and electronic mu-

sic to signify transnational and interethnic solidarity. Ultimately, FDM is not only antiracist but interested in crafting a new British identity.]

Rasmussen, Louise Mubanda, 2013, ‘‘'To Donors, it's a Program, but to us it's a Ministry": The Effects of Donor Funding on a Community-based Catholic HIV/AIDS Initiative in Kampala', in *Canadian Journal of African Studies/La Revue canadienne des études africaines* 47, 2: 227-247

[Combining social movement approaches to resource mobilization and collective identity, this article investigates the role of external material resources in shaping the direction of collective action against HIV/AIDS within the Kamwokya Christian Caring Community (KCCC), a Catholic community-based initiative in Kampala. From its origins in the late 1980s as a community of Christians providing "holistic care" to people living with HIV/-AIDS, the KCCC has in the wake of increasing external funding been transformed into a professional development non-governmental organization (NGO). In the process, the ideals of holistic care have gradually been overshadowed by neo-liberal development rationalities and bio-political concerns. The article therefore argues that successfully mobilizing donor funding can have unintended consequences for the nature of religious collective action against HIV/AIDS.]

Rasmussen, Louise Mubanda, 2014, ʻNegotiating Holistic Care with the 'Rules' of ARV Treatment in a Catholic Community-based Organization in Kampala', in van Dijk, Dilger, Burchhardt & Rasing 2014: ??-??

Ratele, Kopano, 2014, ʻHegemonic African Masculinities and Men's Heterosexual Lives: Some Uses for Homophobia', in *African Studies Review* 57, 2: 115-130

[Based on two relatively well-reported cases of homophobia in Malawi and South Africa, this article aims to show some of the ways in which hegemonic African men and masculinities are unsettled by, but also find ideological use for, the existence of homosexuality and nonheteronormative sexualities. Deploying the notion of psychopolitics, the article traces the interpenetrating psychosocial and sociopolitical aspects of homophobia. The argument is that analyses of issues of lesbian, gay, and ʻothered' sexualities are vital for a fuller understanding of the production of hegemonic forms of gender and masculinity in Africa.]

Redding, Sean, 2010, ʻ"Maybe Freedom Will Come from You": Christian Prophecies and Rumors in the Development of Rural Resistance in South Africa, 1948-1961', in *Journal of Religion in Africa* 40, 2: 163-191

[In South Africa Christian teachings and texts informed African political activity in the 1950s and 1960s particularly in the rural areas, and rumors predicting both real revolts and fantastic interventions were common. While recent scholarship concerning supernatural beliefs in African political life often analyzes the impact of fears about witchcraft or faith in the ancestors, Christianity of various types was also a significant influence on people's actions. This paper analyzes the historical background to the revolt against apartheid policies that developed in the Transkeian region of the eastern Cape of South Africa in the mid-twentieth century and pays special attention to the role of Christian influences. Christianity was consequential both in terms of how people understood their grievances and also in the kinds of predictions they made about their political future. Rumors and religion combined with material grievances to create a prophetic moment in which rebellion became a moral choice.]

Regassa, Asebe, & Meron Zeleke 2014, ʻ*Irrecha*: A Traditional Oromo Religious Ritual Goes Global', in Adogame 2014: ??-??

Relke, Joan, 2011, ʻThe Predynastic Dancing Egyptian Figurine', in *Journal of Religion in Africa* 41, 4: 396-426

[In 1962, Peter Ucko wrote his landmark work, *The Interpretation of Prehistoric Anthropomorphic Figurines*, challenging and permanently changing the prevailing view of prehistoric figurines as representations of a universal great mother goddess. His work focused on the

Predynastic figurines of Egypt, and concluded that there was nothing divine about them. They were probably dolls, ancestor figures, talismanic pregnancy aids, tools for sex instruction and puberty rites, twin substitutes in graves and concubine grave figurines. Since then, this group of figurines has received minimal attention. Using Ucko's four-stage methodology, this study more closely examines these figurines in the context of Ancient Egyptian culture and religion, with specific attention to the contemporary Sudanese religious beliefs and practices, which may share roots with Predynastic Egyptian culture.]

Renne, Elisha P., 2009, ʿConsecrated Garments and Spaces in the Cherubim and Seraphim Church Diaspora', in *Material Religion: The Journal of Objects, Art and Belief* 5, 1: 70-87
[The Cherubim and Seraphim Church, an African independent church founded in 1925 in Lagos, Nigeria, is best-known for its members' white garments, fashioned to resemble the angelic beings, the cherubim and seraphim, of the Bible. With the movement of church members to different parts of the globe, these garments have become increasingly important to some as spiritual ties with the Nigerian homeland. Similarly, these homeland connections may be established and maintained by the founding of churches in the United States and Canada, which serve as satellite churches for established C&S churches in Nigeria, sharing identical names, related personnel, and similar altar decoration. This paper considers that ways that C&S Church art and dress overcome distance through the connections made by holy bodies, and consecrated garments and spaces.]

Rey, Terry, 2010, ʿCatholic Pentecostalism in Haiti: Spirit, Politics, and Gender', in *Pneuma* 32, 1: 80-106
[This paper explores one of the most impressive developments in Haitian religion over the last few decades, that of the Catholic Renewal, situating it in the context of broader social and political change and gauging its trajectory in the course of modern Haitian religious history. While not ignoring the important and related issues of syncretism and apostasy, it focuses on three of the most salient aspects of the renewal in Haiti: 1) its confrontational posture toward the nationally popular African-based religion of Vodou; 2) its contribution to a depoliticization of popular Catholicism; and 3) the overwhelmingly female composition of its membership. What sociological interpretations can be made of all of these aspects, and what specifically Haitian dimensions to them can be discerned? Through historical, regional, and global contextualizations, combined with the author's multi-site ethnographic research conducted intermittently over a 15-year period, these and related questions are here critically addressed.]

Rigillo, Nicole, 2009, ʿFaith in God, But Not in Condoms: Churches and Competing Visions of HIV Prevention in Namibia', in *Canadian Journal of African Studies/La Revue canadienne des études africaines* 43, 1: 34-59
[Namibia is both one of the most Christian countries in Africa, as well as the fifthmost affected by HIV/AIDS-an estimated ninety percent of the population identifies with one of the various Christian denominations, while nearly one in five are currently infected with HIV. Although the government has promoted and distributed free and socially-marketed condoms for HIV prevention since the 1990s, doubts about the efficacy of the devices proliferate in both urban and rural areas, particularly among Pentecostal religious leaders. This article explores the ways in which these religious leaders, in a similar fashion to Christian groups worldwide, are using scientific data to challenge the promotion of condoms as a viable HIV prevention strategy. In this way, they are able to exploit the scientific ambiguities concerning condom efficacy to challenge established HIV prevention wisdom, thus reframing abstinence and faithfulness as the only truly safe forms of ʿsafe sex'.]

Roberts, Allen F., & Elisha P. Renne 2009, ʿChristian Arts of Africa and its Diasporas, in *Material Religion: The Journal of Objects, Art and Belief* 5, 1 (March 2009): 4-9
[African Christians use art and dress in a variety of religious experiences. This special issue focuses on the histories as well as aesthetic, spiritual, and moral meanings associated with

these materials in Africa, Europe, and the United States. While Ethiopian church art emerged after the fourth century, early Christian missionary activities elsewhere in Africa often entailed the use of European religious art and dress as part of the conversion process. However, African Christian art was subsequently produced in several parts of Africa. The movement of Africans to Europe and the Americas has also led to an expansion of the forms of African Christian artistic expression, underscoring the oscillating dynamics of African Christian art and its expression in a global context.]

Roberts, Jonathan, 2014, ´Funerals and Fetish Interment in Accra, Ghana', in Jindra & Noret 2014: ??-??

Roberts, Rita, 2011, *Evangelicanism and the Politics of Reform in Northern Black Thought, 1776-1863*. Baton Rouge: Louisiana State University Press, 261 + 10 pp., ISBN 978-08071-3708-6 (hbk), $39,95
[The author shows how conversion to Christianity led a significant and influential population of northern blacks to view the developing American republic and their place in the new nation through the lens of evangelicalism. American identity, therefore, even the formation of an African ethnic community and later an African American identity, developed within the evangelical and republican ideals of the revolutionary age.]

Robinson, David, 2015, ´West African Islamic States and "Antislavery" in *The Walking Qur'-an*', in *Journal of Africana Religions* 3, 2: 177-183
[Challenging conventional wisdom about Islam and Muslim societies in West African history, Rudolph "Butch" Ware's *The Walking Qur'an: Islamic Education, Embodied Knowledge and History in West Africa* is not a conventional study of Islam, nor is it a study of a particular region or time period in African history. Rather, I would call it an intellectual history of selected Muslim leaders and societies in West Africa, but with substantial reference to the foundations of Islam and figures such as Bilal. The focus of the book is Qur'anic education across the centuries, from Mecca to West Africa, although education beyond the Qur'an is often subsumed in that. My fundamental question about the text has to do with the relationship of the ´Islamic state', symbolized especially by Futa Toro, to antislavery.]

Rocha, Cristina, & Manuel A. Vásquez (eds.) 2013, *The Diaspora of Brazilian Religions*. Leiden, etc.: Brill, 409 pp., ISBN 9789004236943 (hbk), €139, $189
[This examines the conditions, actors, and media that have made possible the worldwide construction, circulation, and consumption of Brazilian religious identities, practices, and lifestyles, including those connected with indigenized forms of Pentecostalism and Catholicism, African-based religions such as Candomblé and Umbanda, as well as diverse expressions of New Age Spiritism and Ayahuasca-centered neo-shamanism like Vale do Amanhecer and Santo Daime.]

Roscoe, Adrian, 2011,´ Land of FireL Reflections on a Learning Curve', in Nthenda & Mphande 2011: 27-29

Ross, Kenneth, 2014, '''A Very Definite Radicalism": The Early Development of the Scotland-Malawi Partnership 2004-08', in Adogame & Lawrence 2014: ??-??

Ruele, Moji A., 2014, '"Let them come…, for to such belongs the Kingdom of God"', in Togarasei & Kügler 2014: 63-86

Rüther, Kirsten, 2012, ´Through the Eyes of Missionaries and the Archives they Created: The Interwoven Histories of Power and Authority in the Nineteenth-century Transvaal', in *Journal of Southern African Studies* 38, 2: 369-384
[The archives of two German Lutheran mission societies hold rich data on, and interpretations of, Transvaal history. But this material cannot simply be mined for 'facts'. It was assembled in a process of interaction in which the perceptions and values of both missionaries and converts were challenged, culturally translated and modified. The missionaries' views and perceptions became entangled with the thought patterns of colonial society and were challenged by African converts. This article argues that, in order to engage effectively with

this archival material it is necessary to grasp the history of the missionaries, the dialogues they engaged in and the social transformations they experienced. It also suggests that the mission archives provide insights into the nineteenth-century history of marginal social strata in both Germany and South Africa.]

Ruzivo, Munetsi, 2014, ´Succession Debates in the Johane Marange African Apostolic Church', in Chitando, Gunda & Kügler 2014: 15-32

Sabar, Galia, 2010, ´Witchcraft and Concepts of Evil amongst African Migrant Workers in Israel', in *Canadian Journal of African Studies/La Revue canadienne des études africaines* 44, 1: 110-141

[Based on qualitative research methodologies, this article focuses on exploring and analyzing notions of witchcraft and evil amongst African migrant labourers in the midst of deportation and harsh economics, beginning in the 2000s. The analysis suggests that juxtaposing family, social tension, stress, and witchcraft is significant in understanding the role of witchcraft, evil forces, and malicious spirits in the way African migrants experience the modern world. The article also explores how African migrants incorporated local Jewish religious powers into their understanding of evil and witchcraft, thus expanding the discourse on belief systems in the context of transnational migration, globalization and modernity.]

Salisu, Taiwo Moshood, 2013, ´'*Urf/'Adah* (Custom): An Ancillary Mechanism in Sharia', in *Ilorin Journal of Religious Studies* 3, 2: 133-148 ; PDF at:
http://unilorin.edu.ng/ejournals/index.php/ijourel/article/view/496/321

[The present study aims to x-ray the extent to which *'Urf / 'Adah* has been an indispensable mechanism in Islamic Ordinance. The paper argues that a quite number of Qur'anic verses (*ayat*) are assimilated with the aid of customary interpretation of a given locality. An Islamic Juri-Consult (*Mufti*) will be acknowledged if he acquaints himself with the customs prevailing in his environment. The paper highlights some conditions which makes *'Urf / 'Adah* acceptable in Islamic Ordinances and concluded by observing that even though Urf / 'Adah occupies a crucial place in *Shari'ah*, yet the degree of acceptability varies among the Sunni Schools of Thought.]

Salpeteur, Matthieu, 2013, ´Quand l'invisible devient visible: Autopsie publique, lutte contre la sorcellerie et équilibres politiques locaux dans les hautes-terres de l'Ouest-Cameroun', in *Anthropos* 108: 515–530

Salvadore, Matteo, 2010, ´The Ethiopian Age of Exploration: Prester John's Discovery of Europe, 1306-1458', in *Journal of World History* 21, 4: 593-627

[Before the age of European expansion overseas and the Portuguese circumnavigation of Africa, Renaissance Italy became a common destination for scores of Ethiopian monks and dignitaries. These travelers presented themselves on the European scene as actve agents of transcontinental discovery: interested in learning more about a region they regarded as the ultimate center of organized Christianity, they became protagonists of an Etiopian age of exploration. This article examines the dynamics of interaction between Italian elites and Ethiopian travelers theoughout the 14th and 15th centuries. They had lasting consequences for Ethio-European relations, engenedering a reciprocal understanding that ran counter to ideas of African and black inferiority of modern Europe]

Sambaiga, Richard, 2014, ´Religion, State and Adolescent Sexuality in Tanzania: An Anthropological Perspective', in Ndaluka & Wijsen 2014: 129-148

Sampson, Isaac Terwase, 2013, ´(De)legitimising I-banks: The Controversy over Islamic Banking in Contemporary Nigeria', in *Canadian Journal of African Studies/La Revue canadienne des études africaines* 47, 3: 405-426

[Since the Central Bank of Nigeria (CBN) published guidelines on the establishment and regulation of Islamic banking (I-banking) in Nigeria, differing sentiments have been offered to (de)legitimise this financial product. This paper therefore evaluates contending perspectives on the institutionalisation of I-banking in Nigeria. It argues that in spite of the globally

acknowledged benefits of I-banking, the peculiar character of religiosity in Nigeria may render this financial product an instrument of conflict, and ultimately trivialise its anticipated advantages. Although some of the negative opinions against I-banking are informed by sectarian sentiments, the legal, constitutional and social arguments advanced by some of its antagonists seem persuasive. Consequently, the paper recommends some alternative options that will bring about a liberalised non-interest banking regime that reflects Nigeria's national peculiarities without necessarily compromising peace and unity.]

Samuel, Olaleye Kayode, 2014, 'Àkọsèjayé: Trend and Status in Yorùbá Communities of South Western Nigeria', in *Ilorin Journal of Religious Studies* 4, 1: 83-100; PDF at:
http://www.unilorin.edu.ng/ejournals/index.php/ijourel/article/view/710/402
[Different members of the society do not realize their ambitions or expectations principally because, the modern people have neglected consulting Ifá for guidance. Parents especially no longer consult for the *Àkọsèjayé* of their children. This study therefore investigates the importance of *Àkọsèjayé*/consulting Ifá with a view to understanding its relevance in traditional Yoruba society and how it can still be used in this contemporary society. This study adopted cultural adaptation theory, which permeates change and individual diversity as theoretical framework. A total numbers of 20 Babaláwo and 40 people comprising fifteen adult males, fifteen adult females and ten youths, five males and five females were interviewed to gather their views on *Àkọsèjayé*. The study shown a unanimous agreement by respondent Babaláwo- Ifá priests and twenty seven of the people interviewed that destiny may be cut short as a result of inability to keep to instructions given while Àkọsèjayé is being done. This could be on the type of food, colour and vocations to avoid. Also in ability to keep to taboos stated, or family traditions. However, considering many benefits that can be derived from the exercise, which included balanced life style devoid of sickness and pains, every other pit falls can still be avoided.]

Sansi, Roger, 2011, 'Shifting Agency: Male Clergy, Female Believers, and the Role of Icons', in *Material Religion: The Journal of Objects, Art and* Belief 7, 3: 374-393
[This article discusses the presence of 'images' in the Afro-Brazilian religion Candomblé. In many traditional houses of Candomblé it is often said that it is not allowed to photograph or film rituals. On the other hand, in recent years, the presence of Catholic and other figurative images in Candomblé shrines has been questioned by recent 'purification' movements—often led by these traditional houses —who fight syncretism, separating Catholicism from African religion. Still, in many cases figurative images are present in shrines, and rituals are photographed and filmed. This article argues that, beyond syncretism, images in Candomblé are contentious because they can be powerful: they can be indexes of the presence of Candomblé santos, they can become instances of a 'distributed person'.]

Sansi, Roger, & Luis Nicolau Parés 2012, 'The Multiple Agencies of Afro-Brazilian Religions', in *Religion and Society: Advances in Research* 3, 1: 76-94
[The debates on identity politics and the invention of tradition led the study of Afro-Brazilian religions to a certain impasse in the 1990s. However, in the last several years, the field has been totally renewed, although in different directions. In this article we will consider some of these new trends, from a wider historical engagement with the Atlantic world, through the religious field and the public sphere, to new approaches to spirit possession and cosmology. Our objective is to assess the extent to which these new debates have managed to overcome this impasse.]

Sansi, Roger, 2011, 'Shrines, Substances, and Miracles in Afro-Brazilian Candomblé', in *Anthropology & Medicine* 18, 2: 271-283
[This paper discusses the relationship between people and shrines in the Afro-Brazilian religion Candomblé. One of its main points is that shrines cannot be described solely as a particular instance or token of a general formula or type. The power of the shrine is also partially the result of extraordinary and unexpected events of cure and personal formation and

transformation, often defined as 'miracles' that bond together shrines and their caretakers. Through these events, new places, objects and substances are recognized as or incorporated into shrines. In other words, the power of the Candomblé shrine is also a result of its historicity.]

Santen, Jose V.M. van, 2011, ´The *Tasbirwol* (Prayer Beads) under Attack: How the Common Practice of Counting one's Beads Reveals its Secrets in the Muslim Community of Northern Nigeria', in Houtman & Meyer 2011, 180-197

Santo, Diana Espirito; Arnaud Halloy; Pierre Liénard; & Emma Cohen 2010, ´Around *The Mind Possessed: The Cognition of Spirit Possession in an Afro-Brazilian Religious Tradition* by Emma Cohen', in *Religion and Society: Advances in Research* 1, 1: 164-176

Sarr, Ibrahima, 2012, ´Le rôle politique de la prière et sa médiatisation au Sénégal: le cas du président Taalibe, Abdoulaye Wade (2000-2012)', in *Bulletin de l'Institut fondamental d'Afrique noire Cheikh Anta Diop, Série B, Sciences humaines* t. 54, no. 1/2: 131-143

[Cette contribution s'inscrit dans la problématique ´prière et communication' à la lumière du contexte sénégalais où le pouvoir religieux, notamment celui des marabouts, est partie intégrante du système politique pour avoir participé, depuis la période coloniale, à l'encadrement des populations et où le président de la République président de 2000 à 2012 - instrumentalise la prière à des fins politiques, notamment électorales, dans la mesure où la médiatisation de la prière est devenu un moyen de propagande, de légitimation et de séduction. Ainsi, à travers la prière des marabouts, il y a la recherche d'une efficacité par un homme politique caractérisé par un ethos d'intelligence ou un esprit de ruse. L'islam imprègne fortement les structures et les représentations du Sénégal. Ce n'est point le signe d'une forme d'archaisme ou d'un traditionalisme. Cela traduit plutôt la capacité des confréries musulmanes sénégalaises à procéder à des adaptations constantes face aux mutations de la société sous les effets de l'urbanisation, de la globalisation, de l'économie et du commerce.]

Sarró, Ramon, & Anne Mélice 2012, ´Kongo–Lisbonne: la dialectique du centre et de la périphérie dans l'Église kimbanguiste', in *Canadian Journal of African Studies/La Revue canadienne des études africaines* 46, 3: 411-427

[In 2009, as the Pope visited Angola, the Portuguese Kimbanguists prepared themselves to receive Simon Kimbangu Kiangani, the spiritual Chief of the Church (living in the Democratic Republic of Congo). According to Kimbanguists themselves, Lisbon is as marginal to Europe as Bethlehem was to the Roman Empire or N'kamba was to the Belgian Congo when, respectively, Jesus Christ and Simon Kimbangu were born. While they are not active proselytizers and do not use ´reverse mission' arguments, Kimbanguists insist that Europe hosts a vast amount of ´marginalized' people in need of a fresh spirituality. Analysing the Lisbon event, the authors discuss in this paper the dialectics between centre and periphery (N'kamba and Portugal) and suggest that the Kimbanguist religion must be simultaneously regarded as a mechanism by which Africans reaffirm a presence in the diaspora as well as being a means to orient efforts aimed at reinforcing their spiritual centre in Africa.]

Schaefer, Charles, 2012, ´Forgiveness with Consequences: Scriptures, *Qenē*, and Traditions of Restorative Justice in Nineteenth-Century Ethiopia', in James Howard Smith & Rosalind I. J. Hackett (eds.) 2012, *Displacing the State: Religion and Conflict in Neoliberal Africa*. Notre Dame: Notre Dame Press - Kroc Institute

Schmidt, Bettina E., 2014, ´The Discourse about ''Africa" in Religious Communities in Brazil: How Africa Becomes the Ultimate Source of Authenticity in Afro-Brazilian Religions', in Adogame 2014: ??-??

Schulz, Dorothea, 2011, ´Renewal and Enlightenment: Muslim Women's Biographic Narratives of Personal Reform in Mali', in *Journal of Religion in Africa* 41, 1: 93-123

[This article takes Muslim women's biographic self-constructions as proper believers in urban Mali as a window to inquire into the kind of responsibility and moral agency that these women assume and make central to their search for 'closeness to God'. Women's accounts

of their learning activities highlight the virtues of personal enlightenment and individual self-improvement, thereby revealing how a longer-standing trend toward individuation comes to inform these believers' articulation of eschatological concerns. Moral agency, defined by its capacity to scrutinize and choose between alternative normative viewpoints, assumes a central significance. Illustrating the great variety of motivations that prompt women to join a Muslim women's group, the paper argues that these motivations need to be more consistently studied with reference to Muslims' everyday struggle and negotiation than has been often done in ethnographies of Islamic revival.]

Seesemann, Rüdiger, & Benjamin F. Soares 2009, '"Being as Good Muslims as Frenchmen": On Islam and Colonial Modernity in West Africa', in *Journal of Religion in Africa* 39, 1: 91-120

[In contrast to many previous studies that follow the perspective of colonial administrators and portray Muslim religious leaders or marabouts as essentially political actors who seek political and economic advantage, this paper proposes a new perspective on marabouts under French colonial rule. Focusing on three prominent representatives of the Tijaniyya Sufi order, Seydou Nourou Tall (d. 1980) and Ibrahima Niasse (d. 1975) from Senegal, and Sidi Benamor (d. 1968) from Algeria, the present study shifts the emphasis to the religious motivation behind marabouts' activities. We show how the three Tijani leaders engaged with colonial modernity and worked to spread Islam and toward other specific religious objectives within the Islamic sphere. After accepting the reality of French rule and having established a good rapport with the administration, they were able to pursue some of their own religious agendas beyond the purview of the colonial state, French colonial attempts to control their activities notwithstanding.]

Seesemann, Rüdiger, 2015, 'Embodied Knowledge and *The Walking Qur'an*: Lessons for the Study of Islam and Africa', in *Journal of Africana Religions* 3, 2: 201-209

[More than a study of Qur'an schooling in Senegambia, Rudolph Ware's *The Walking Qur'an* offers a new reading of West African history and a compelling argument about Islamic epistemologies. According to Ware, the embodied knowledge practices preserved in Senegambian Qur'an schools up to the present day have their roots in the early days of Islam. This article focuses on Ware's intervention in the debate about epistemology and engages with his distinction between embodied knowledge, which he uses to characterize the knowledge practices in the Qur'an schools, and disembodied knowledge, which Ware sees as predominant among modern Muslims. Expanding on Ware's exceptional study, the article argues that the embodied knowledge paradigm is closely connected to a wider Islamic tradition that can be labeled the Maliki-Ash'ari complex. Further, the article raises questions about Ware's depiction of the disembodied knowledge paradigm and calls for further research into Salafi epistemology.]

Selka, Stephen, 2013, 'Cityscapes and Contact Zones: Christianity, Candomblé, and African Heritage Tourism in Brazil', in *Religion* 43, 3: 403-420

[This article explores the ways in which Catholic, evangelical, and Candomblé actors produce competing framings that shape encounters taking place in the city of Cachoeira in the Brazilian state of Bahia. The framing of Cachoeira as a site of heritage tourism – one where local religious practices are read as part of the African heritage and attractions for African American 'roots tourists' – obscures as much as it reveals. This is not to suggest that this framing is entirely inaccurate or to deny that many visitors themselves describe their trips to Bahia this way. But I contend that the 'heritage frame' masks key issues that complicate diasporic encounters in Cachoeira, particularly different understandings of heritage and religion and their relationship to black identity that African Americans and Afro-Brazilians bring to these encounters.]

Senah, Kodjo, 2013, ʹSacred Objects into State Symbols: The Material Culture of Chieftaincy in the Making of a National Political Heritage in Ghana', in *Material Religion: The Journal of Objects, Art and Belief* 9, 3 (September 2013): 350-369
[Although chieftaincy has remained a highly contested institution, it is one traditional institution that most Ghanaians identify with: chiefs have been and still are regarded as the custodians of the nation's cultural beliefs and practices. Their position as intermediaries between the ancestral spirits and the people they represent makes them sacred figures and their regalia sacred objects. By incorporating chieftaincy objects into the newly designed political culture, the state profiled and reified chieftaincy as a national heritage. This article discusses the intricacies of turning sacred objects of chieftaincy into national state symbols.]

Sesay Jr., Chernoh M., 2013, ʹEmancipation and the Social Origins of Black Freemasonry, 1775–1800', in Hinks & Kantrowitz 2013: ??-??

Sewakpo, Honore, 2014, ʹThe Challenge of Interpreting Jesus' Teachings on Πορνεία in Matthew 19:9 in Contemporary Biblical Scholarship in Africa', in *Ilorin Journal of Religious Studies* 4, 2: 53-68; PDF at:
http://www.unilorin.edu.ng/ejournals/index.php/ijourel/article/view/869/463
[The term πορνεία, which refers to the only biblical reason for divorce, has become a major concern within the ranks of the Church, Mosque and Traditional religion in Africa. Existing studies on the phenomenon of divorce have focused more on its varied causes and consequences than its permissible condition in the biblical texts. This study, therefore, examines Jesus' teaching on πορνεία in Matthew 19:9 with a view to establishing its accurate interpretation for contemporary biblical scholarship in Africa. Using Peter Stuhlmacher's theory of biblical interpretation, the study reveals Jesus' emphasis on the indissolubility of marriage. It also shows that divorce is not desirable but permissible on the absolute biblical ground of πορνεία and or μοιτεία. Other trivial reasons identified in the work are socio-cultural, demographic and personal.]

Shaw-Taylor, Eva, 2013, ʹThe Role of Women in the Church and in Christ Apostolic Church in particular', in *Scriptura : International Journal of Bible, Religion and Theology in Southern Africa* 112: 13 pp.; PDF at:
http://reference.sabinet.co.za/webx/access/electronic_journals/script/script_v112_a38.pdf
[The Christ Apostolic Church (CAC) describes itself as a ʹdistinctly indigenous African Church and by its structure, belief and practices, it is an independent Pentecostal church'. In reading through the origins of the CAC Worldwide (Nigeria) and the CAC International, this writer was struck by certain similarities to the beginnings of the evangelization of Christianity and the Apostle Paul. Starting with the histories of the two churches, this research examines the similarities, or the lack thereof, of the role women have played in advancing the visions and missions of the two Apostolic Churches as they also did for St. Paul and the Early Church. It will also look at the transnational significance it holds for the Diaspora where women's issues are placed in the forefront on church issues.]

Sheridan, Michael J., & Celia Nyamweru (eds.) 2008, *African Sacred Groves: Ecological Dynamics and Social Changes*. Oxford: James Currey, x + 230 pp., ISBN: 978-1-84701-401-6, £45.00 (hbk)
[In western scholarship, Africa's so-called sacred forests are often treated as the remains of primeval forests, ethnographic curiosities, or cultural relics from a static precolonial past. Their continuing importance in African societies, however, shows that this ʹrelic theory' is inadequate for understanding current social and ecological dynamics. This interdisciplinary book by an international group of scholars and conservation practitioners provides a methodological framework for understanding these forests by examining their ecological characteristics, delineating how they relate to social dynamics and historical contexts, exploring their ideological aspects, and evaluating their strengths and weaknesses as sites for community-based resource management and the conservation of cultural and biological diversity.]

Sherwood, Marika, 2014, ʹTwo Pan-African Political Activists Emanating from University of Edinburgh: John Randle and Richard Akinwande Savage', in Adogame & Lawrence 2014: ??-??

Shirey, Heather, 2012, ʹCandomblé Beads and Identity in Salvador da Bahia, Brazil', in *Nova Religio: The Journal of Alternative and Emergent Religions* 16, 1: 36-60
[Based on extensive interviews and participant-observation, this fieldwork-based research focuses on Candomblé beads and the multiple roles they play in the lives of those who invest them with power and make them an important part of their spiritual lives. Ultimately, beads are symbols of status, protection, and affiliation with Candomblé, and to varying degrees they are recognized as such by people inside and outside of the Candomblé community.]

Shittu, Abdulazeez Balogun, 2013, ʹReflections on the Growth and Development of Islamic Philosophy', in *Ilorin Journal of Religious Studies* 3, 2: 169-190; PDF at:
http://unilorin.edu.ng/ejournals/index.php/ijourel/article/view/541/317
[This paper looks at the concept of philosophy in general and Islamic philosophy in particular. It starts by examining Muslim philosophers' understanding of philosophy, and the wider meanings it attained in their philosophical thought, which do not only reflect in their works but also manifest in their deeds and lifestyles. The paper also tackles the stereotypes about the so-called "replication of Greek philosophy in Islamic philosophy". It also exposes the distinctions between the Islamic philosophy and Western philosophy.]

Shoko, Tabona, 2012, ʹKaranga Men, Culture, and HIV in Zimbabawe', in Chitando & Chirongoma 2012: 91-112

Sibanda, Fortune, & Richard Maposa 2014, ʹTip of the Ice-berg?', in Togarasei & Kügler 2014: 195-212

Sibanda, Fortune, & Richard S. Maposa 2014, ʹThe Ethic of Economic Engagement in AICs', in Chitando, Gunda & Kügler 2014: 217-226

Sigalla, Huruma, 2014, ʹGlobalisation and Social Change: A Reflection of [on?] Religion and Religiosity in Tanzania', in Ndaluka & Wijsen 2014: 171-180

Sijpt, Erica van der, 2013, ʹHiding or Hospitalising?: On Dilemmas of Pregnancy Management in East Cameroon', in *Anthropology & Medicine* 20, 3: 288-298
[Inspired by a growing body of anthropological literature exploring local fertility-related fears, and drawing on 15 months of fieldwork, this paper describes ideas about risky reproduction and practices of pregnancy protection in a Cameroonian village. It shows that social and supernatural threats to fertility are deemed more significant than the physical threats of fertility stressed at the (inter)national level. To protect their pregnancies from those social and supernatural influences, however, women take very physical measures. It is in this respect that biomedical interventions, physical in their very nature, do connect to local methods of pregnancy management. Furthermore, some pregnant women purposefully deploy hospital care in an attempt to reduce relational uncertainties. Explicit attention to the intersections of the social and the physical, and of the supernatural and the biomedical, furthers anthropological knowledge on fertility management and offers a starting point for more culturally sensitive safe motherhood interventions.]

Silva, Sónia, 2011, *Along an African Border: Angolan Refugees and their Divination Baskets*. Philadelphia: University of Pennsylvania Press, 173 pp., ISBN 978-0-8122-2268-5 (pbk),| $24.95, £16.50
[Silva examines how Angolan refugees living in Zambia use *lipele* , divination baskets to cope with daily life in a new land. She documents the processes involved in weaving the baskets and transforming them into oracles. Diviners make their living interpreting *lipele* messages to their knowledge-seeking clients. To the Luvale, these baskets are capable of thinking, hearing, judging, and responding. They communicate by means of *jipelo* articles drawn in configurations, interact with persons and other objects, punish wrongdoers, assist

people in need, and, much like humans, go through a life course that is marked with an initiation ceremony and a special burial. The *lipele* functions in a state between object and person. Notably absent from *lipele* divination is any discussion or representation in the form of symbolic objects of the violence in Angola or the Luvale's relocation struggles—instead, the consultation focuses on age-old personal issues of illness, reproduction, and death. *Lipele* help people maintain their links to kin and tradition in a world of transience and uncertainty.]

Silva, Sónia, 2014, 'Mind, Body and Spirit in Basket Divination: An Integrative Way of Knowing', in *Religions* 5: 1175–1187; full text at: http://www.mdpi.com/2077-1444/5/4/1175/htm
[The statements of researchers on the topic of basket divination and the statements of basket diviners in northwest Zambia, Africa, do not fully agree. While researchers rightly stress the importance of observation, analysis and interpretation in basket divination, going so far as to describe diviners as scientists, they fail to recognize that divination is not an abstract, disembodied undertaking. Truthful knowledge is not flushed out of the diviner's mind as a set of theoretical propositions; it is instead delivered by an ancestral spirit that becomes objectified in three symbiotic forms: physical pain, configurations of material objects laid out inside a basket, and the diviner's translation of those meaningful configurations into words. In basket divination, human bodies, artifacts, words, and spirits work together in symbiosis. Knowing is a spiritual, intellectual, and embodied undertaking. The challenge then is to conceptualize basket divination as an integrative way of knowing in such a way that one does not fail to recognize either the neurobiological substrate that we all share as humans or those others facets—such as the numen—without which basket divination as a cultural practice would cease to exist.]

Silverman, Raymond A., 2009, 'Ethiopian Orthodox Visual Culture in the Age of Mechanical Reproduction: A Research Note', in *Material Religion: The Journal of Objects, Art and Belief* 5, 1 (March 2009): 88-103
[This paper explores contemporary visual imagery associated with the Ethiopian Orthodox Church, focusing on the tension between innovation and conservatism deriving from traditions that straddle the realms of religion and commerce. Specifically, it considers the circulation of popular mass-produced chromolithographic prints and the contexts in which this imagery has been integrated into Orthodox religious practice. These prints today may be found displayed in churches where they serve as objects of devotion and as models for paintings produced by local artists. The paper argues that the current phenomenon is in fact a latter day manifestation of a process that has been practiced for centuries in the highlands of Ethiopia.]

Simpson, Anthony, 2014, '"God has again Remembered Us!": Christian Identity and Men's Attitudes to Antiretroviral Therapy in Zambia', in van Dijk, Dilger, Burchhardt & Rasing 2014: ??-??

Siplon, Patricia, 2013, ' Can Charity and Rights-based Movements be Allies in the Fight against HIV/AIDS?: Bridging Mobilisations in the United States and sub-Saharan Africa', in *Canadian Journal of African Studies/La Revue canadienne des études africaines* 47, 2: 187-205
[The activist-fuelled responses to HIV/AIDS around the world have resulted in unprecedented changes to the way infectious disease is defined and treated and in the mobilisation of resources for treatment in developing countries, particularly in sub-Saharan Africa. However, the communities that have been critical sources of response are widely divergent. In the United States, where the epidemic was first identified, the strongest response was within the gay community, with its attendant rights-based orientation. In sub-Saharan Africa, faith-based communities have been critical actors, and have generally taken a charity-based approach to their work. As globalisation and the successes of the global AIDS movement draw these groups into closer contact, the question of whether these divergent approaches can work in alliance becomes ever more important. In this paper I use the concepts of collective

identity and framing to examine the development of both approaches and to suggest that the activity of frame extension may be a helpful tool in bridging divergent approaches]

Sithole, Nkosinathi, 2015, ʹDecolonising the Word: Themba Masinga and his Religious Poetry in *Ibandla LamaNazaretha*ʹ, in *Religion* 45, 2: 191-208
[Themba Masinga is one of the most prominent praise poets in *Ibandla lamaNazaretha* of Ebuhleni. He has composed a number of praise poems especially for Uthingo (MV Shembe) and the present leader, Unyazi (M Shembe). However, Masinga has also composed and performed poems that reflect on his identity as a member of *Ibandla lamaNazaretha*. Masinga's religious poetry borrows from a number of genres including praise poetry, sermon performance, story-telling and modern poetry. Masinga's poems are shot through with biblical references. This article examines the ways in which he appropriates the Bible in his poetry. Masinga's reading of the Bible defies a simplistic understanding of the Bible as the word of God. His use of the Bible is quite complex because at one point he rejects it as a foreign text, but uses it to support his claims. He appropriates the Bible for his purposes, and uses it to define his identity as a member of *Ibandla lamaNazaretha*.]

Smith, James Howard, 2008, *Bewitching Development: Witchcraft and the Reinvention of Development in Neoliberal Kenya*. Chicago: University of Chicago Press, 272 pp. , ISBN: 978-0226764580 (pbk), $22.50
[James Howard Smith presents a close ethnographic account of how people in the Taita Hills of Kenya have appropriated and made sense of development thought and practice, focusing on the complex ways that development connects with changing understandings of witchcraft. Similar to magic, development's promise of a better world elicits both hope and suspicion from Wataita. Smith shows that the unforeseen changes wrought by development—greater wealth for some, dashed hopes for many more—foster moral debates that Taita people express in occult terms. By carefully chronicling the beliefs and actions of this diverse community—from frustrated youths to nostalgic seniors, duplicitous preachers to thought-provoking witch doctors—Smith vividly depicts the social life of formerly foreign ideas and practices in postcolonial Africa.]

Smith, J.H., 2012, ʹSaving Development: Secular NGOs, the Pentecostal Revolution and the Search for a Purified Political Space in the Taita Hills, Kenya', in D. Freeman (ed.) 2012, *Pentecostalism and Development*. Basingstoke/New York: Palgrave Macmillan, 134-158

Smith, Katherine, 2012, ʹAfrican Religions and Art in the Americas', in *Nova Religio: The Journal of Alternative and Emergent Religions* 16, 1: 5-12
[This print symposium of *Nova Religio* is devoted to African religions and arts in the Americas, focusing specifically on devotional arts inspired by the Yoruba people of West Africa. The authors presented here privilege an emic approach to the study of art and religion, basing their work on extensive interviews with artists, religious practitioners, and consumers. These articles contribute an understanding of devotional arts that shows Africa, or the idea of Africa, remains a powerful political and aesthetic force in the religious imagination of the Americas.]

Smith-Cavros, Eileen M., 2007, ʹModern Black Churchgoers in Miami-Dade County, Florida: Place, Nature and Memory', in *Journal for the Study of Religion, Nature and Culture* 1,3: 351-370
[Leaving behind rural, land and sea-dependent, and strongly place-based existences, many Blacks immigrated to Miami, Florida from the rural United States south and from the Bahamas during the first half of the twentieth century. This Black diaspora retains contacts, from sister-church relationships, to family ties, to the deep power of memory, that connect these Miami settlers to their 'homelands.' This research is ethnographically-based: it took place among churchgoing Blacks in Miami. The findings revealed connections to the natural environment among churchgoing Blacks influenced by these place-centered memories of their youth. From their love of plants to knowledge of agriculture, fishing and land-use patterns to

the concept of sharing food and self-sufficiency, their rural and/or island roots had profound impacts on how these subjects perceived the interaction between people and nature. The interpretations of nature that sprang from the diasporic experience were manifested in environmental attitudes, concerns and select activism that demonstrated the potential to positively affect urban and suburban neighborhoods and nature.]

Soares, Mariza de Carvalho, 2011, *People of Faith: Slavery and African Catholics in Eighteenth-Century Rio de Janeiro*. Durham: Duke University Press, XIII + 321 pp., ISBN 978-0-8223-5040-8 (pbk), £19,99

[Mariza de Carvalho Soares reconstructs the everyday lives of Mina slaves transported in the eighteenth century to Rio de Janeiro from the western coast of Africa, particularly from modern-day Benin. She describes a Catholic lay brotherhood formed by the enslaved Mina congregants of a Rio church, and she situates the brotherhood in a panoramic setting encompassing the historical development of the Atlantic slave trade in West Africa and the ethnic composition of Mina slaves in eighteenth-century Rio. Although Africans from the Mina Coast constituted no more than ten percent of the slave population of Rio, they were a strong presence in urban life at the time. Soares analyzes the role that Catholicism, and particularly lay brotherhoods, played in Africans' construction of identities under slavery in colonial Brazil. As in the rest of the Portuguese empire, black lay brotherhoods in Rio engaged in expressions of imperial pomp through elaborate festivals, processions, and funerals; the election of kings and queens; and the organization of royal courts.]

Soares, B., 2013, 'Islam in Mali since the 2012 Coup', in *Cultural Anthropology*. Blog at: http://production.culanth.org/fieldsights/321-islam-in-mali-since-the-2012-coup

Soares, B., 2013, 'Foreword', in P. Desplat & T. Østebø (eds) 2013, *Muslim Ethiopia: The Christian Legacy, Identity Politics, and Islamic Reformism*. New York: Palgrave Macmillan, xi-xii

Solagberu, Abdur-Razzaq Mustapha Balogun, 2012, 'A Presentation of Extracts from Selected Arabic *Ṣūfī* Manuscripts in Ilorin, Nigeria', in *Ilorin Journal of Religious Studies* 2, 2: 73-90; PDF at: http://unilorin.edu.ng/ejournals/index.php/ijourel/article/view/372/226

[This study presents extracts from three Arabic manuscripts amongst Ilorin Ṣūfī writers. It highlights the major themes in the *Ṣūfī* literature generally and specifically points out samples of works produced on some of the themes. The themes identified and briefly analyzed are *Madḥ Nabiyy* (Prophetic Eulogy) *Madḥ r-Rijāl* (panegyric of *Ṣūfī Shuyukh* and Masters), *a`t-Tawassul wa`l-Istighathah* (Fervent plea for help). The objective of the study is to bring into limelight the Arabic manuscripts of selected *Ṣūfīs* in Ilorin. The research reveals that Ilorin can be projected as a *Ṣūfī* city of great potentialities]

Solihu, Abdul Kabir Hussain, 2014, 'An Axiological Dimension of Qur'anic Epistemology', in *Ilorin Journal of Religious Studies* 4, 1: 21-38; PDF at: http://www.unilorin.edu.ng/ejournals/index.php/ijourel/article/view/707/399

[This study inquires into the value system associated with two epistemological conceptual schemes of the Qur'ān, namely, *āyah* (sign) and *ḥikmah* (wisdom). In many respects, the rapid accumulation of all types of knowledge and the progress in the predominantly secular science and technology of modern times have marginalised values from scientific inquiry, leading to intellectual crisis, epistemological confusion and social disorientation. Thus, there is a clarion call to revisit the place of values in epistemological discourse. In an attempt to broaden the human horizon, the Qur'ān propounds a unified system of knowledge and value whereby it draws attention to several natural phenomena seen as *āyāt* (signs) of Allah which should be explored through a *ḥikmah*-based framework of value judgment. Guided by axiological concern, this study examines the place of value in Qur'ānic epistemology.]

Solomon, Anne, 2011, 'Writing San Histories: The /Xam and ''Shamanism'' Revisited', in *Journal of Southern African Studies* 37, 1: 99-117

[The oral narratives and personal accounts given by the /Xam of the northern Cape, and recorded by Wilhelm Bleek and Lucy Lloyd, have played a key role in interpretations of rock art and of southern San culture, recent and ancient, generally. However, the validity of the account that relates the /Xam texts to supposed shamanic practices is an issue requiring attention. The texts are open to other readings that do not support the notion that 'altered states' are central in the thought of diverse San groups. Insofar as its methods and 'neuropsychological' foundations produce an account of a unified and largely uniform San cultural identity, the shamanistic reading sacrifices historicity and a more nuanced understanding of San pasts and lived experiences. As an alternative to positivist and structuralist accounts, phenomenology is an approach that is of relevance to under-explored issues regarding the writing of San (cultural) histories by archaeologists, anthropologists and other scholars.]

Soothill, Jane E., 2007, *Gender, Social Change and Spiritual Power: Charismatic Christianity in Ghana*. Leiden, etc.: Brill, xii + 268 pp., ISBN13: 9789004157897 (hbk), $128 (= Studies of Religion in Africa, 30)

[Charismatic Christianity is the most recent and fastest growing expression of Pentecostal religion in Sub-Saharan Africa. In Accra, the charismatic churches dominate the religious scene. This book focuses on the gender discourses of Ghana's new churches, and considers charismatic perspectives on womanhood, manhood, marriage and family life. Offering a fresh perspective on the organisational structures of the charismatic churches, this study looks at the leadership roles of female pastors and pastors' wives, and draws attention to the links between female leaders and spiritual power.]

Sparrow, M., 2011, *Mission in Mombasa: Ninety Years of Caring for Seafarers in Kilindini*. Kijabe: Missions to Seamen/Old Africa Books, 172 pp., ISBN 9789966720467

Stambach, Amy, 2009, ´Spiritual Warfare 101: Preparing the Student for Christian Battle', in *Journal of Religion in Africa* 39, 2: 137-157

[Taking its subtitle from a theological college course description, this paper examines the intersections of theological and anthropological ideas of culture, as seen through the eyes of Kenyan evangelists and American missionaries. One of the key concepts developed in the course, and in the broader program of this U.S.-funded nondenominational church in East Africa, is that understanding culture is key to learning and unlocking the spiritual ´personalities' (both godly and satanic) involved in spiritual warfare. Both Kenyans and Americans conceive of warfare as the struggle between secular and Christian worldviews and consider education to be one of the strongest weapons needed to win the battle. However, where U.S. teachers focus on animism and world-religious conflict as evidence of lingering immorality and ungodliness, Kenyans focus on American ethnocentrism and xenophobia as evidence of ongoing cultural misunderstandings and injustice. Analysis is based on examination of mission records and on field research conducted in Nairobi and western Kenya.]

Stambach, Amy, 2011, *Faith in Schools: Religion, Education, and American Evangelicals in East Africa*. Palo Alto: Stanford University Press, xii + 228 pp.

Stewart, Carole Lynn, 2913, '"The Quintessence of Sanctifying Grace": Amanda Smith's Religious Experience, Freedom, and a Temperate Cosmopolitanism', in *Journal of Africana Religions* 1, 3: 348-375

[Amanda Berry Smith was born in slavery, but became an African American female evangelist, a Holiness missionary, a member of the African Methodist Episcopal Church, and a named national evangelist for the Women's Christian Temperance Union. She was renowned for her preaching performances across the Midwest and abroad. As a missionary she traveled to India and Africa from 1878 to 1890, and upon her return published a substantial five-hundred-page autobiography. Little attention has been given to her autobiography or the cosmopolitan vision of her religious outlook, perhaps because of its idiosyncratic nature. She upholds some Victorian ideals of respectability but does not fall into an Anglo-Protestant mode; nor does she conform to the majority of abolitionist sentiments or faith in Ameri-

can progress. Her in-between status and a specific "transrational" and "transnational" religious orientation appear while she is participating in communal rituals with indigenous people in Liberia and Sierra Leone. Smith manifests a holy cosmopolitan "home" born from the legacy of slavery.]

Stewart Diakité, Dianne M., & Tracey E. Hucks 2013, ´Africana Religious Studies: Toward a Transdisciplinary Agenda in an Emerging Field', in *Journal of Africana Religions* 1, 1: 28-77

[Our position in this essay is provisional and dialogical as we hope to begin a conversation that will inspire productive exchange and innovative agendas for the future of Africana religious studies. We elaborate our vision for ARS as a field of study by emphasizing the accomplishments and limitations of major research lineages that intersect with its priorities. We find our voice in the emergent conversations on Africana religions by asking (1) How will the field of Africana religious studies enhance knowledge production on the religious cultures of African-descended peoples worldwide? And (2) how will the field of Africana religious studies address theoretical and methodological inadequacies of longer-standing fields and disciplinary arenas in which scholars have conducted research on African-descended peoples and their religious cultures?]

Stiebert, Johanna, 2010, ´The Bible: The History of Interpretation and Methods', in James N. Amanze, F. Nkomazana & O.N. Kealotswe (eds.) 2010, *Biblical Studies, Theology, Religion and Philosophy: An Introduction for African Universities*. Eldoret, Kenya: Zapf Chancery, 11-36.

Stinton, Diana, 2008, ´Local Portraits of Christ in Africa Today: Jesus Christ as Chief/King in Ghanaian Christianity', in Kalu & Low 2008: 253-273

Stoner-Eby, Anne Marie, 2008, ´African Clergy, Bishop Lucas and the Christianizing of Local Initiation Rites: Revisiting "The Masasi Case"', in *Journal of Religion in Africa* 38, 2: 171-208

[The Christianizing of initiation rites in the Anglican Diocese of Masasi in what is now southeastern Tanzania was long assumed to be the work of Bishop Vincent Lucas. From the 1920s he became widely known in mission, colonial and anthropological circles for his advocacy of missions that sought ´not to destroy, but to fulfill' African culture. Terence Ranger in his groundbreaking 1972 article on Lucas and Masasi was the first to point out the crucial role of the African clergy. In reexamining the creation of Christian initiation in Masasi, this article reveals that Lucas's promotion of Christianized initiation was actually based on the vision and efforts of the African clergy, an indication that mission Christianity in the colonial period cannot be assumed to reflect European initiative and African compliance.]

Strydom, Bronwyn, 2008, ´Belonging to Fiction?: A Reconsideration of H.A. Junod in the Light of his Novel *Zidji*', in *African Historical Review* 40, 1: 101-120

[Swiss missionary Henri Alexandre Junod has been widely recognised for his extensive entomological, botanical, linguistic and anthropological contributions regarding southern Africa. However, shortly after publishing his most acclaimed work, *The Life of a South African Tribe*, Junod wrote a little-studied novel, *Zidji: étude de mœurs sud-africaines*, in which he endeavoured to give a detailed portrayal of South African Society. It is essential to an understanding of Junod. In *Zidji* he attempts to give a complete picture of South African society at the beginning of the twentieth century by recounting a black convert's experiences of what Junod considered to be the three main influences acting upon black society of the time, that is, tribal life (paganism), the mission station (Christianity) and white society (civilisation). By considering his depiction of South Africa, in particular his presentation of ´civilisation', further light is shed on his sentiments and perspective of the missionary encounter, social change and race relations in South Africa.]

Stuart, John, 2011, *British Missionaries and the End of Empire: East, Central and Southern Africa, 1939-1964*. Grnd Rapids: William B. Eerdmans Publishing Company, xv + 237 pp.

Summers, Carol, 2009, ´Catholic Action and Ugandan Radicalism: Political Activism in Buganda, 1930-1950', in *Journal of Religion in Africa* 39, 1: 60--90
[In late colonial Uganda, Catholic individuals, communities, institutions and ideals shaped the rise of a popular politics that rejected the colonial alliance between Britain and Baganda oligarchs and called for change. Catholics valued and worked effectively with hierarchies, used elaborate catechisms and questioning in their calls for action, and deployed networks of activist cells and intelligence gathering as they sought community solidarity around their central goals. These methods provided a template for action for the more directly political initiatives of Catholics and lapsed Catholics of the late 1940s in the Bataka Union and the mobilized cotton communities of Masaka and Kampala. The Catholic antecedents of 1940s and 1950s activism help explain elements of activists' initiatives that fail to fit more conventional analytic structures assessing politics through the lenses of class or nationalism.]

Summers, Martin, 2013, '"Arguing for Our Race": The Politics of Non-recognition and the Public Nature of the Black Masonic Archive', in Hinks & Kantrowitz 2013: ??-??

Swaleh, K., 2012, ´Islamic Proselytising between Lamu and Mozambique: The Case of Kizingitini Village', in *Social Dynamics* 38, 3: 398-418
Tthe transfer of religious knowledge on Kenya's coast was marred with bias: nobility and class position were determinant factors in knowledge acquisition. This led to the emergence of alternative networks that disseminated religious knowledge. Some of the new players included individual *mujadid* (reformers) who competed for religious influence through the dissemination of religious teaching. One such reformer is Sheikh Harith Swaleh (b. 1937), who imparted religious knowledge to the people of Kizingitini, when they had been marginalised for a long period. Thereafter, the influence of Kizingitini reverberated along the East African coast and reached as far south as Mozambique. This article examines the struggle of a community in acquiring Islamic knowledge against many odds. It focuses on pedagogic methods employed in the village, competing teaching traditions of Islamic learning, and the creation of a new religious network in the region. Furthermore, the study explores the impact of conflict and class division in Islamic proselytising in a village context.]

Sweet, James H., 2011, *Domingos Alvares, African Healing, and the Intellectual History of the Atlantic World*. Chapel Hill: UNiversity of North Carolina Press, xvii + 300 pp., ISBN 978-0-8078-3449-7 (hbk), $37,50
[Between 1730 and 1750, Domingos Alvares traversed the colonial Atlantic world like few Africans of his time: from Africa to South America to Europe. By tracing the steps of this powerful African healer and vodun priest, James Sweet finds dramatic means for unfolding a history of the eighteenth-century Atlantic world in which healing, religion, kinship, and political subversion were intimately connected. Alvares treated many people across the Atlantic, yet healing was rarely a simple matter of remedying illness and disease. By tracing Alvares' frequent uprooting and border crossing, Sweet illuminates how African healing practices evolved in the diaspora, contesting the social and political hierarchies of imperialism while also making profound impacts on the intellectual discourse of the ´modern' Atlantic world.]

Swidler, Ann, 2013, ´African Affirmations: The Religion of Modernity and the Modernity of Religion', in *International Sociology* 28, 6 (November 2013): 680-696
[This article contrasts three broad traditions that organize competing patterns of authority, community, and cooperation in contemporary Africa: the Axial religions (Christianity and Islam); indigenous chieftaincy systems based around chief, lineage, and clan; and globalized modernity, represented primarily by NGOs and the global human rights agenda. The article argues that in many respects it is the Axial religions that are the most modernizing, as they directly counter the power of traditional kin obligations (and the overwhelming dangers of

witchcraft), while the purportedly modern and secular NGOs practice a ritualized version of modernity, even as they are penetrated by the norms and practices of the kin-based chieftaincy system and its related system of patron–client ties.]

Sundal, Mary B., 2012, ʿNot in my Hospital: Karimojong Indigenous Healing and Biomedicine', in *Journal of Eastern African Studies* 6, 4: 571-590

[This article presents data collected over 10 months of ethnographic fieldwork in 2006–2007 on the interactions between users of Karimojong indigenous medicine and biomedicine. The Karimojong agropastoralists live in northeast Uganda and rely on local healers to treat illness, bless pending cattle raids, and maintain the spiritual health of communities. Indigenous practice has incorporated various biomedical insights, but the Western-based health sector has not as readily welcomed Karimojong local healing as a viable therapeutic strategy forcing some healers to covertly work in hospitals and clinics. Their work underscores their importance to community well-being and as advocates of holistic healthcare; without them, biomedical health centers will not fully answer to the patients' needs.]

Swidler, Ann, 2013, ʿAfrican Affirmations: The Religion of Modernity and the Modernity of Religion', in *International Sociology* 28, 6 (November 2013): 680-696

[This article contrasts three broad traditions that organize competing patterns of authority, community, and cooperation in contemporary Africa: the Axial religions (Christianity and Islam); indigenous chieftaincy systems based around chief, lineage, and clan; and globalized modernity, represented primarily by NGOs and the global human rights agenda. The article argues that in many respects it is the Axial religions that are the most modernizing, as they directly counter the power of traditional kin obligations (and the overwhelming dangers of witchcraft), while the purportedly modern and secular NGOs practice a ritualized version of modernity, even as they are penetrated by the norms and practices of the kin-based chieftaincy system and its related system of patron–client ties.]

Taiwo, ʻRotimi, 2015, ʿReligious Discourse in the New Media: A Case Study of Pentecostal Discourse Communities of SMS Users in South-western Nigeria', in Hackett & Soares 2015: 190-206

Tarter, Andrew, 2015, ʿTrees in Vodou: An Arbori-cultural Exploration', in *Journal for the Study of Religion, Nature and Culture* 9, 1: 87-112

[Trees are an important dwelling place for the spirits of the Vodou pantheon. I describe arboreal rituals dedicated to the veneration of tree-residing spirits, taboos against cutting sacred trees, conflicting taboos against planting certain trees, and a ceremony for removing a spirit from one tree and placing it in another. After discussing common folk beliefs about particular tree species, and examining associations between these species and individual spirits, I suggest that a rapid decrease of trees in Haiti mandated the ceremony for removing a spirit from a tree and placing it somewhere else. Consequently, as tree diversity dwindled into the handful of primary species utilized in rural Haiti today, a large pantheon of spirits had to be funneled into an increasingly limited number of trees. Accordingly, Vodou practitioners had to facilitate spirit flexibility with regard to which trees they inhabit.]

Tassi, Nico, & Diana Espirito Santo (eds.) 2013, *Making Spirits: Materiality and Transcendence in Contemporary Religions*. London: I.B. Taurus, 320 pp., ISBN: 9781848857964 (hbk), BP59.50

[By examining the cultural contexts in which material culture is central to the creation and experience of religion and belief, this volume analyses the different ways in which the concepts of the material and spiritual worlds intersect, interact and inform each other in the reproduction of religious rites. Using examples such as spirit mediums, fetishes and ritual objects across a variety of cultures such as Latin America, Japan and Central Africa, insights are offered that challenge accepted categories in the study of religion.]

Tayob, Abdulkader, 2011, ʿHuman Rights in Modern Islamic Discourse', in Nicolet Boekhof-van der Voort, C.H.M. Versteegh, & Joas Wagemakers (eds.) 2011, The *Transmission and*

Dynamics of the Textual Sources of Islam: Essays in Honour of Harald Motzki. Leiden: Brill. 349-66

Tayob, Abdulkader, 2011, 'Islam and Democracy in South Africa', in *Focus: The Journal of the Helen Suzman Foundation* 62: 20-24; full text at:
http://hsf.org.za/resource-centre/focus/focus-62/Focus%2062%20A4%20FC%20web.pdf

Teppo, Annika, 2009, '"My House is Protected by a Dragon": White South Africans, Magic and Sacred Spaces', in *Suomen Antropologi: Journal of the Finnish Anthropological Society* 34, 1: 19-41

[Until the end of apartheid, White South Africans were solely presented as Christians, with other religious practices all but forbidden to them. Since the negotiated revolution of 1994, the new liberal constitution has guaranteed religious freedom to all, with the global New Religious Movements gaining popularity. Tens of thousands of White South Africans have seized the opportunity to explore charismatic churches, New Age-practices as well as traditional African religions, while the popularity of traditional Christianity has dropped. The informants of this research are White South Africans from Cape Town, neopagans who practice Wiccan witchcraft and *sangomas* who practice traditional African religion. In South Africa, Whites are seldom regarded as practitioners of witchcraft or magic. Yet there are thousands of Whites who believe in and practice both, and create their own sacred spaces within the urban spaces which were previously subjected to rules and regulations of racialised social engineering. This article examines how witchcraft, magic and new global religions meet in the conjunctions of global and local, where new concerns arise and where new heterotopias and spatial practices are established as answers to White neopagans' anxieties about spiritual insecurity and racial boundaries. The places where these sacred urban spaces are created are at homes, in public spaces, and on the Internet.]

Thylefors, Markel, 2008, 'Official Vodou and Vodou Churches in Haiti: The Vodou Conquest of the Public Sphere', in *Suomen Antropologi: Journal of the Finnish Anthropological Society* 33, 2: 27–48

Thomas, Linda E., & Dwight N. Hopkins 2009, 'Religion and Poverty: Ritual and Empowerment in Africa and the African Diaspora', in Paris 2009: 128-151

Tishken, Joel E., 2013, *Isaiah Shembe's Prophetic Uhlanga: The Worldview of the Nazareth Baptist Church in Colonial South Africa*. New York, etc.: Peter Lang, 232 pp., ISBN 978-1-4331-2285-9 (hbk); ISBN 978-1-4539-1107-5 (eBook), $82.95

[The author examines the worldview generated and sustained by the Zulu Zionist prophet Isaiah Shembe and his congregation, the Nazareth Baptist Church, during South Africa's colonial era. He contends that that worldview was prophetically defined and reified. He challenges nationalist and postcolonialist discourses about colonized populations that have viewed empire and its consequences as the prime determinants of colonized individuals' lives. Through a close reading of the church's records, Tishken demonstrates that at the heart of the narrative was a sincere and faithful conviction that Shembe was God's anointed prophet and his followers God's new chosen people. Within their understanding of colonial South Africa, British imperialism and white supremacy were part of God's cosmic vision to provide atonement and salvation for Africans – plans they believed God was prophetically communicating to Shembe. Thus, Tishken argues that colonized communities interpreted their worlds in much more creative and complex ways than scholars have recognized.]

Tishken, Joel E., 2014, 'Neither Anglican nor Ethiopian: Schism, Race, and Ecclesiastical Politics in the Nineteenth-Century Liberian Episcopal Church, in *Journal of Africana Religions* 2, 1: 67-94

[This article examines two failed schismatic movements that emerged in 1863 and 1876 within the Liberian Episcopal Church. The goal in both schisms was the creation of an autonomous Liberian Episcopal church that would be ruled by blacks but remain part of the Anglican Communion. The failure of both attempts can be attributed to the same two fac-

tors: race and ecclesiastical politics. Both movements were created by Americo-Liberian clergy, yet it failed to integrate indigenous clergy and therefore the movements only represented a portion of Liberian Episcopalians. Additionally, both movements stopped short of a full declaration of ecclesiastical independence and desired to remain part of their parent denomination. In being renegade Anglicans yet not exactly 'Ethiopians', the movements' leaders lacked the legitimacy to consecrate their own bishop. Yet while both attempts to establish the Protestant Episcopal Church in Liberia failed, agitation from multiple parts of the black Atlantic, including Liberia, did contribute to bringing about an Anglican moment of black bishops from the 1860s to the 1880s.]

Tishken, Joel E., & Andreas Heuser 2015, '"Africa always brings us something new": A Historiography of African Zionist and Pentecostal Christianities, in *Religion* 45, 2: 153-173; full text at http://www.tandfonline.com/doi/full/10.1080/0048721X.2014.992110#abstract
[This article outlines and interrogates the historiography, major debates, critical works, and typological disputes in the study of African Zionist and African Pentecostal Christianities. We contend that despite the many valid historiographic and typological critiques advanced in recent decades, the categories of Zionist and Pentecostal continue to retain validity and utility to scholars and practitioners alike.]

Tocco, Jack Ume, 2014, 'Prophetic Medicine, Antiretrovirals, and the Therapeutic Economy of HIV in Northern Nigeria', in van Dijk, Dilger, Burchhardt & Rasing 2014: ??-??

Togarasei, Lovemore, 2009, *The Bible in Context: Essay Collection*. [Bamberg]: University of Bamberg Press, 178 pp., ISBN: 978-3-923507-54-2 (online edition); PDF at: https://www.academia.edu/4407297/BiAS_1_The_Bible_in_Context._Essay_Collection_by_Lovemore_TOGARASEI_
[This book discusses contexts such as Bible translation, HIV and AIDS, urban feminist Christology, denominationalism, conversion in African Christianity, the environmental crisis, political conflict, land reform and women dress code. It analyzes the ways in which context determines the reading process and interpretations given to specific biblical texts. It basically demonstrates that biblical interpretation is influenced by the contexts of the readers and the interpretors.]

Togarasei, Lovemore, 2012, 'Paul and Masculinity: Implications for HIV and AIDS Responses among African Christians', in Chitando & Chirongoma 2012: 229-247

Togarasei, Lovemore, 2013, 'Christianity and Hegemonic Masculinities: Transforming Botswana Hegemonic Masculinity using the Jesus of Luke', in *Scriptura : International Journal of Bible, Religion and Theology in Southern Africa* 112: 12 pp., PDFat: http://reference.sabinet.co.za/webx/access/electronic_journals/script/script_v112_a18.pdf
[The article shows how culture, traditional religion, colonial attitudes and Christianity help in the construction of dangerous masculinities in Botswana. Having done that, it then argues for a specific use of certain biblical traditions, in this case the tradition of the Jesus of Luke's Gospel. The article shows how Jesus' attitude to women as presented in this gospel was revolutionary and called for a new way of defining a man. It then concludes by showing that, in communities that still value the life and teaching of Jesus, the masculinity expressed by Jesus can serve as a model to address dangerous hegemonic masculinities.]

Togarasei, Lovemore, 2014, 'The Status of Children in Pauline Communities', in Togarasei & Kügler 2014: 87-102

Togarasei, Lovemore, & Joachim Kügler 2014, 'Introduction', in Togarasei & Kügler 2014: 7-12

Togarasei, Lovemore, & Joachim Kügler (eds.) 2014, *The Bible and Children in Africa*. Bamberg: University of Bamberg, 232 pp.; e-book; full text at: https://www.academia.edu/9436653/BiAS_17_The_Bible_and_Children_in_Africa_edited_by_Lovemore_TOGARASEI_and_Joachim_K%C3%9CGLER_

Toryough, G. N., & Samuel O. Okanlawon 2014, 'The Blassing of Abraham: Seeking an Inter-pretive Link between Genesis 12: 1-3 and Galatians 3: 13-16', in *Ilorin Journal of Religious Studies* 4, 1: 123-136; PDF at:

http://www.unilorin.edu.ng/ejournals/index.php/ijourel/article/view/712/404

[God promised to bless not only Abraham, in Genesis 12:1-3, but to also bless all the fami-lies of the earth through him. And in Galatians 3:13-14, Paul relates this blessing as being bestowed upon the Gentiles through the redemptive work of Jesus Christ on the cross. Many prosperity preachers interpret the Abrahamic blessing as prospering in material and financial abundance. They also assert that it is salvation through Jesus Christ that gives Christians, who are Abraham's spiritual children, access to the Abrahamic blessing. But when these biblical passages mentioning the Abrahamic blessing are interpreted within the context of Paul's understanding of the blessing and using a theological method of biblical interpreta-tion that incorporates a synchronic method of biblical exegesis with the sub-method of lexi-cal and syntactic analysis, it is found out that the blessing is that of sonship through Jesus Christ by virtue of the gift of the Holy Spirit and not material or financial blessing.]

Turman, Eboni Marshall, 2015, '"The Greatest Tool of the Devil": Mamie, Malcolm X, and the PolitiX of the Black Madonna in Black Churches and the Nation of Islam in the United States', in *Journal of Africana Religions* 3, 1: 130-150

[This article endeavors to attend to the yoke of Afro-patriarchy, gender conflict, and faith in Black churches and in the pre-1975 Nation of Islam, challenging some recent arguments that disingenuously distinguish between patriarchy in Black churches and patriarchy in the Na-tion of Islam. The article examines the correlation between the gender politics of Malcolm X's early life and ministry and gender discrimination in Black churches, thereby suggesting continuity between Malik Shabazz's legacy and Black churches. Black nationalist liberation as promulgated by prophetic Black churches and the Nation of Islam generates a paradox, namely, that while they claim to employ justice-seeking methods on behalf of all Black peo-ple, they nevertheless embrace a white social construction of gender mythology that con-verts the justice-making impulse of Black nationalist liberation into death-dealing rhetoric and unjust ethical practices, especially as it relates to Black women.]

Turner, Simon, 2009, '"These Young Men Show No Respect for Local Customs": Globalisa-tion and Islamic Revival in Zanzibar', in *Journal of Religion in Africa* 39, 3: 237-261

[The Islamic revival taking place in Zanzibar is far from radical or violent. In fact, Islamic revivalists often coin their critique of the state in terms of human rights and good gov-ernance and provide an alternative modernity that simultaneously challenges and articulates secular, liberal forms of modernity. The present paper explores how global trends in Islam—but also global discourses on human rights and good governance—influence the current modes of Islamic revival in Zanzibar. With a heavily restricted political field, Islam can be a means of critiquing society without getting involved in politics. However, the government and the traditional religious authorities perceive this revivalism as a threat to the status quo and attempt to politicise the struggle, accusing Islamic movements of fundamentalism and terrorism. It is within this political environment that Islamic revival must navigate.]

Udelhoven, Bernhard, 2015, *Unseen Worlds: Dealing with Spirits, Witchcraft, and Satanism.* Lusaka (Zambia): FENZA [Faith and Encounter Centre Zambia: A Catholic Resource Cen-tre on Faiths and Cultures in Zambia], 472 pp., ISBN 978-1505619591 (pbk), US$ 22.18

[Witchcraft accusations and witchcraft experiences break down communities. In Zambia, as in other African countries, they give rise to much violence and abuse. Christian Churches can play an important role in addressing witchcraft related violence, if they manage to enter the social, symbolic and spiritual worlds in which witchcraft plays itself out. However, they can also trap the helper in a maze of suspicions, fear and accusations. Church answers have often sidelined beliefs in witchcraft and spirits into the world of superstition. Or, to the con-trary, they have magnified them within the idiom of spiritual warfare. *Unseen Worlds* offers

a third way for the helper, which is person-centred, not demon-centred, building on people's own experiences and concepts and moving towards transformation. It offers a culturally sensitive approach to spiritual healing and deliverance that does not divorce spiritual matters from corresponding human conditions, relationships and family issues. While categories of ʹtrueʹ and ʹfalseʹ are not easily applied to spiritual attacks, any experience that touches a person on a deep level always has a spiritual dimension that this book explores and responds to.]

Ushe, Ushe Mike, 2012, ʹThe Encoding of Religious Tradition in a Language: The Case of Latin and Catholicism', in *Nnamdi Azikwe Journal of Philosophy, Journal of the Department of Philosophy* (The Department of Philosophy, Nnamdi Azikwe University Akwa, Nigeria) 4 (2012): 27-41

Ushe, Ushe Mike, 2013, ʹManipulation of Religion and Task before the Nigerian Christian Leaders', in *International Journal of Humanities, Arts, Medicine and Sciences* (IJHAMS) (Best IJHAMS Journals Associates, India) 1, 2 (November, 2013): 23-37; PDF at:
http://www.bestjournals.in/view_archives.php?year=2013&jtype=2&id=73&details=archives

[This paper attempts to discuss how religion is being manipulated in the political domain in contemporary Nigeria. It treats the role of Christian's leaders in the sustenance of democracy in Nigeria. It examines the development of manipulation of religion and its consequences on nation-building in Nigeria. The study adopts an inter-disciplinary approach in gathering of information. The findings from the study revealed that manipulation of religion has affected Nigeria as a nation positively and negatively. The study recommends among others, that Christian leaders should assist the government in separating religion from politics to allow democracy to flower in Nigeria.]

Ushe, Ushe Mike, 2013, ʹAfrican Traditional Religion in an HIV/AIDS Environment', in *African Journal of Local Societies Initiative* (LOSI, Department of Religion and Philosophy, Benue State University, Makurdi, Nigeria) 2 (2013): 1-11

Uzukwu, Elochukwu Eugene, 2012, *God, Spirit, and Human Wholeness: Approaching Faith and Culture in West African Style*. Eugene [OR]: Pickwick Publications, xiv + 268 pp., $31 (pbk)

Ugba, Abel, 2014, ʹSelf-representation by Black Majority Christianity in Britain', in Adogame 2014: ??-??

Ukah, Asonzeh, 2015, ʹManaging Miracles: Ambiguities in the Regulation of Religious Broadcasting in Nigeria', in Hackett & Soares 2015: 245-265

Urban-Mead, Wendy, 2008, ʹNegotiating "Plainness" and Gender: Dancing and Apparel at Christian Weddings in Matabeleland, Zimbabwe, 1913-1944', in *Journal of Religion in Africa* 38, 2: 209-246

[This article analyzes the phenomena of dancing and wedding apparel in weddings of rural members of an unusual Protestant denomination of Anabaptist origins in Matabeleland, colonial Zimbabwe. The focus is on gendered aspects of African Christian adaptation of mission teaching amongst Ndebele members of the Brethren in Christ Church. The church in North America was firm at home on the matter of dancing (it was forbidden), and internally conflicted regarding men's garb. In the decades preceding World War II, African members of the church embraced fashionable dress for grooms and dancing at wedding feasts as common practice at BICC weddings. However, in a gendered pattern reflecting Ndebele, colonial and mission ideas of women's subjection, African women's bridal wear adhered to church teaching on Plainness, while African men's did not.]

Urban-Mead, Wendy, 2011, ʹSubjectivity and Structure: Anthropologies of the Workings of Spirit in Africa' [a review article], in *Canadian Journal of African Studies/La Revue canadienne des études africaines* 45, 1: 129-138

Uzodike, Ufo Okeke, & Christopher Isike 2012, ´Towards a Theoretical and Cultural Analysis of Dangerous Masculinities in Contemporary Africa: Can we Reinvent Patriarchies to Curb HIV and AIDS?', in Chitando & Chirongoma 2012: 31-54; full text at:

Valente, Rubia R., 2014, ´Institutional Explanations for the Decline of the *Congregação Cristã no Brasil*', in *PentecoStudies: An Interdisciplinary Journal for Research on the Pentecostal and Charismatic Movements* 14, 1: 72-96

[For the first time since its inception, the *Congregação Cristã no Brasil* (CCB) has lost members – two hundred thousand members in the last decade – while other traditional Pentecostal churches' membership continue to grow. Based on survey research data, this study explores the diverse views of church members and how institutional factors affect the growth of the church. Two opposing views among church members are identified: fundamentalism and progressivism. Besides providing empirical data, this work engages a wider debate on how the strict nature of the CCB leadership, based on a traditional authoritarian model, is unwilling to adapt to cultural and social changes, giving rise to discontent, tensions, and schisms.]

Van Schalkwyk, Annalet, 2013, ´Ecological Activism and an Inter-religious Dialogue of Life: A Case Study of the Southern African Faith Communities Environmental Institute', in *Scriptura : International Journal of Bible, Religion and Theology in Southern* Africa 112: 21 pp.; PDF at:

http://reference.sabinet.co.za/webx/access/electronic_journals/script/script_v112_a39.pdf

[An important theological dimension which unfolds from the Christian Faith and the Earth project is that of interreligious dialogue in relation to the ecology and the ecological crisis. A global responsibility for the earth community, and a global ethics of care for humanity and the earth may indeed form the basis, or the common ground, for interreligious dialogue. In this article, I use an ´encounterology' approach to investigate the dialogue of life, religious experience, theology, and action, that takes place in the Southern African Faith Communities' Environment Institute (SAFCEI). I conclude that the establishment of SAFCEI and its work creates space and impetus for interreligious earth dialogue as prophetic witness in Southern Africa.]

Vengeyi, Elizabeth, & Canisius Mwandayi 2014, ´Dress as a Mark of Differentiation', in Chitando, Gunda & Kügler 2014: 199-216

Vengeyi, Obvious, 2013, *A Luta Continua Biblical Hermeneutics for Liberation: Interpreting Biblical Texts on Slavery for Liberationof Zimbabwean Underclasses*. Bamberg: University of Bamberg Press, 462 pp., eISBN: 978-3-86309-167-5 (Online-Edition) (= BiAS, Bible in Africa Studies, 10), PDF at:

https://www.academia.edu/4411557/BiAS_10_Aluta_continua_biblical_hermeneutics_for_liberation_interpreting_biblical_texts_on_slavery_for_liberation_of_Zimbabwean_underclasses_by_Obvious_VENGEYI_

[Depicting the relationship between 'domestic servants/workers and their masters/employers' in Zimbabwe, as replica of the slave-master relationship in the biblical era, the book challenges and even disconfrms mainstream ideas about not only the interpretation of slavery laws/manumission laws of the Old Testament but also New Testament texts on slavery. From this premise, the book goes even further to unapologetically confront Zimbabwe's ugly socio-economic, religious and political spheres as responsible for the state of the underclasses]

Venosa, Joseph, 2013, ´Adapting to the New Path: Khatmiyya Sufi Authority, the al-Mirghani Family, and Eritrean Nationalism during British Occupation, 1941–1949', in *Journal of Eastern African Studies* 7, 3: 413-431

[This article examines the relationship between Sufi authorities and political transformation in Eritrea during the mid- and late 1940s. It analyzes the role of Eritrea's largest and most influential Sufi order, the Khatmiyya, and how its leadership struggled to maintain its influ-

ence amidst the rapidly changing political and social climate initiated by the collapse of Italian colonial authority in 1941. This article argues that Khatmiyya authorities were largely unable to transition the order from its previous role as an Italian-supported Sufi power into a legitimate authority in post-colonial Eritrea. The Khatmiyya leadership's half-hearted, compromised support for "serf" emancipation among Tigre-speaking groups and its eventual withdrawal from the Eritrean nationalist movement signaled a major decline in the order's influence by the end of the decade.]

Voeks, Robert, 2012, ʿSpiritual Flora of Brazil's African Diaspora: Ethnobotanical Conversations in the Black Atlantic', in *Journal for the Study of Religion, Nature and Culture* 6, 4: 501-522

[Candomblé was introduced to Brazil by enslaved and free West Africans in the early nineteenth century. One dimension of the religion is a profound association between a pantheon of deities (the *orixás*) and a pharmacopoeia of magico-medicinal plants. This article explores the means by which the black diaspora was able to organize an African-inspired spiritual ethno-flora in the Americas. I argue that a cornucopia of esculent and medicinal plants had diffused back and forth across the Atlantic Ocean centuries before the arrival of most African slaves. Thus, while the primary rainforests of Africa and the Americas would have had little in common biologically, the increasing presence of exotic edible and medicinal cultivars and weeds contributed over time to their botanical similarity. This transatlantic ethnobotanical conversation greatly facilitated the ability of Brazil's African diaspora to reconfigure their plant-based spiritual traditions in what was otherwise an alien floristic landscape.]

Volz, Stephen, 2008, ʿWritten on Our Hearts: Tswana Christians and the "Word of God" in the Mid-Nineteenth Century', in *Journal of Religion in Africa* 38, 2: 112–140

[Although European missionaries introduced Christianity to the Tswana, they had little control over the different ways that early Tswana converts perceived, adapted and proclaimed the new teaching. This was particularly true among western and northern Tswana in the mid-19th century before the extension of colonial rule into the interior, as many Tswana communities remained largely intact and were able to accommodate Christianity on their own terms. Rather than being simply a European-made tool, the *lefoko la Modimo* (word of God) was also an expression of Tswana beliefs and aspirations, composed not on passive objects of missionary evangelism, colonial rule or scholarly inquiry, ʿbut on tablets of human hearts'.]

Volz, Stephen C., 2014, ʿAfrican Evangelism and the Colonial Frontier : The Life and Times of Paulo Rrafifing Molefane', in *International Journal of African Historical Studies* 47, 1: 101-120

[The German explorer, Gustav Fritsch arrived in 1865 at the community of Moshupa, in what is today southeastern Botswana. There he saw a large crowd of people singing Christian hymns and listening to African preachers. In his observations, he expressed views which would become the dominant view of African-European relations during the colonial era and beyond. Missing from Fritsc's descriptions was an awareness of African perspectives during the decades prior to European conquest, such as those of the ʿnative preacher' who led the worship service in Moshupa and therefore was the primary local agent of modernization. Although not identified by Fritsch, the leading African preacher in Moshupa and nearby communities during the 1860s was Paulo Rrafifing Molefane. As well as being one of the early African evangelists, as ambassador, cultural broker, and purveyor of foreign goods and ideas, Paulo also became involved in the tensions that accompanied a growing European presence during the mid-nineteenth century. The ties which he and his family formed between Europeans and Africans played an important role in the development of early African-European relations. The figure of Paulo Rrafifing Molefane demonstrates the significant levels of contestation, cultural malleability, and individual initiative that arose in the broad,

indeterminate borderland between African and European. This article is on the life and times of this influential man.]

Walker, Corey D. B., 2013, ´Nation and Oration: The Political Language of African American Freemasonry in the Early Republic´, in Hinks & Kantrowitz 2013: ??=??

Wamba, André, & Danille Groleau 2012, ´Constructing Collaborative Processes between Traditional, Religious, and Biomedical Health Practitioners in Cameroon´, in *Nordic Journal of African Studies* 21, 2: 49-74; PDF at: http://www.njas.helsinki.fi/

[Collaboration between biomedical doctors, healers, exorcists, priests and prophets has emerged in most African countries as an inevitable of health care. Cameroon remains one of the African countries where no formal collaboration exists. Conducted in Yaoundé (Cameroon), this study aims to examine potential strategies of collaboration and exchange. Individual and group qualitative interviews were conducted. Results indicated that biomedical practitioners and priests expressed reluctance in building reciprocal relationships with traditional healers and prophets. Such reluctance derives from the social, ideological and political order Africans have inherited from colonialism. We suggest appropriate strategies that can be used to overcome resistance and negotiate conflict.]

Ware III, Rudolph T., 2014, *The Walking Qur'an: Islamic Education, Embodied Knowledge, and History in West Africa*. Chapel Hill [NC]: The University of North Carolina Press, 352 pp., ISBN 978-1-4696-1431-1 (pbk), $32.95; e-book $29.99

[Spanning a thousand years of history, and bringing the story to the present through ethnographic fieldwork in Senegal, Gambia, and Mauritania, the author documents the profound significance of Qur'an schools for West African Muslim communities. Such schools peacefully brought Islam to much of the region, becoming striking symbols of Muslim identity. Ware shows how in Senegambia the schools became powerful channels for African resistance during the eras of the slave trade and colonization. Ware also demonstrates how the schools' epistemology of embodiment gives expression to classical Islamic frameworks of learning and knowledge. Today, many Muslims and non-Muslims find West African methods of Qur'an schooling puzzling and controversial. Ware introduces these practices from the viewpoint of the practitioners, explicating their emphasis on educating the whole human being as if to remake it as a living replica of the Qur'an. From this perspective, the transference of knowledge in core texts and rituals is literally embodied in people, helping shape them--like the Prophet of Islam--into vital bearers of the word of God.]

Wariboko, Nimi, 2014,´ The King's Five Bodies: Pentecostals in the Sacred City and the Logic of Interreligious Dialogue', in *Journal of Africana Religions* 2, 4: 477-501

[Inspired by Jacob Olupona's important book, I provide an account of the Yorùbá political theology of sovereign flesh by examining the ´five bodies' of the Ooni of Ifẹ. I then correlate the king's five bodies with the five dimensions of the Ifá divination tray and also deploy them to formulate principles of interreligious dialogue between Pentecostalism and traditional religion.]

Watson, Elizabeth E., & Hassan Hussein Kochore 2012, ´Religion and Climate Change in Northern Kenya: New Moral Frameworks for New Environmental Challenges?', in *Journal for the Study of Religion, Nature and Culture* 6, 3: 319-343

[In the arid lands of northern Kenya, the pastoralist livelihoods of Boran and Gabra peoples are already under pressure from environmental changes that are increasingly perceived as related to climate change. Indigenous religions, different forms of Christianity, and Islam all co-exist in this region; each potentially has a role to play in responding to the environmental crisis. Our research suggests that indigenous religions provide a valuable and integrated set of institutions that could potentially facilitate adaptation to climate change. In contrast, the Abrahamic religions have not explicitly engaged with climate change. Moreover, through their relief and development work they have indirectly undermined many of the qualities of mobile pastoralism that might enable herders to cope with more unpredictable weather in fu-

ture. Noting that religions appear to be playing a powerful role in the region, we argue that the subject deserves greater attention among scholars of climate change.]

Weimann, Gunnar J., 2010, ʿAn Alternative Vision of Sharia Application in Northern Nigeria: Ibrahim Salih's Hadd Offences in the Sharia', in *Journal of Religion in Africa* 40, 2,192-221
[After Islamic criminal law was introduced in northern Nigeria in 1999/2000, sentences of amputation and stoning to death were handed down by Sharia courts. Within a short period of time, however, spectacular judgments became rare. Given the importance of religion in northern Nigerian politics, this development must have been supported by influential Muslim scholars. This article analyses an alternative vision of Sharia implementation proposed by influential Tijaniyya Sufi shaykh Ibrahim Salih. He calls for a thorough Islamisation of northern Nigerian society, relegating the enforcement of Islamic criminal law to the almost utopian state of an ideal Muslim community. In this way he not only seeks to accommodate the application of Islamic law with the realities of the multireligious Nigerian state but also tries to conserve the unity of Muslims in the face of a perceived threat for Nigeria's Muslims of being dominated by non-Muslims in the country.]

Weisenfeld, Judith, 2013, ʿInvisible Women: On Women and Gender in the Study of African American Religious History', in *Journal of Africana Religions* 1, 1: 133-149
[In this essay I consider major themes in the scholarly treatment of African American women's religious history and explore how particular emphases in the broader field of African American religious history have marginalized women's experiences and contributions. I argue that mobilizing African American women's religious history and placing it at the center of our historical inquiry allows us to interrogate themes and foci that structure the accepted narrative of African American religious history. Moving beyond an approach that simply adds women to that accepted story, I suggest ways in which examining African American women's religious experiences might open up rich areas for research and new ways of conceiving the very shape of the field.]

Wenzel, Jennifer, 2009, *Bulletproof: Afterlives of Anticolonial Prophecy in South Africa and Beyond*. Chicago: The University of Chicago Press, 328 pp., ISBN: 9780226893488 (pbk), $28
[n 1856-1857, in response to a prophet's command, the Xhosa people of southern Africa killed their cattle and ceased planting crops; the resulting famine cost tens of thousands of lives. Much like other millenarian, anticolonial movements, these actions were meant to transform the world and liberate the Xhosa from oppression. Despite the movement's momentous failure to achieve that goal, the event has continued to exert a powerful pull on the South African imagination ever since. Jennifer Wenzel explores these afterlives of the prophecy by examining literary and historical texts. She shows how writers have manipulated images and ideas associated with the cattle killing—harvest, sacrifice, rebirth, devastation—to speak to their contemporary predicaments. She also looks at how past failure can both inspire and constrain movements for justice in the present.]

Wepener, Cas, & Gerrie ter Haar 2014, 'Sacred Sites and Spiritual Power: One Angel, Two Sites, Many Spirits', in Post, Nel & van Beek, 89-104

Werbner, Richard, 2011, ʿThe Charismatic Dividual and the Sacred Self', in *Journal of Religion in Africa* 41, 2: 180-205
[Across southern Africa Apostolic churches still face moral and metaphysical predicaments of the person being individual and, alternatively, dividual. The dividual is here taken to be someone who is composite or partible and permeated by others' emotions and shared substances, including body dirt or sexual and other fluids. Dividuality opens the vulnerable person both to witchcraft attack (enemies may use organic bits for occult purposes, with malicious intent) and to pollution in contact with birth and death. Apostolics reject indigenous tradition in forms of occult practice with charms and organic medicines but they do not deny the existence of witchcraft. Following a comparison with Catholic Charismatics in New

England, this article addresses linguistic and phenomenological questions of Word, self and other with evidence from observed prophetic mediation by young men in séances of Eloyi, a transnational Apostolic church, and its offshoot church, Connolius, at Botswana's capital.]

Wessels, Johannes, 2014, 'The Bible, Africa and Family Planning: Tension between Text and Context?', in Togarasei & Kügler 2014: 155-166

West, Gerald, 2012, 'The Contribution of Tamar's Story to the Construction', in Chitando & Chirongoma 2012: 173-192

Wijsen, Frans J.S., 2014, 'Interkulturelle Theologie und Religionswissenschaft', in *Interkulturelle Theologie: Zeitschrift für Missionswissenschaft* 40, 2-3: 219-229

Wijsen, F.J.S., 2014, 'What is Intercultural about Intercultural Theology?', in *Gema Teologi: Jurnal Teologi Kontekstual* 38, 2: 185-192

Wijsen, F.J.S. & C. Suhadi 2014, '"I come from a Pancasila Family": Muslims and Christians in Indonesia', in V. Küster & R. Setio (eds.) 2014, *Muslim Christian Relations Observed: Comparative Studies from Indonesia and The Netherlands*. Leipzig: Evangelische Verlagsanstalt, 29-46

Wijsen, F.J.S. & Vos, J., 2014, '"This is how we are at home": Indonesian Muslims in The Hague', in V. Küster & R. Setio (eds.) 2014, *Muslim Christian Relations Observed: Comparative Studies from Indonesia and The Netherlands*. Leipzig: Evangelische Verlagsanstalt, 15-28

Wijsen, F.J.S., 2014, 'Introduction', in V. Küster & R. Setio (eds.) 2014, *Muslim Christian Relations Observed: Comparative Studies from Indonesia and The Netherlands*. Leipzig: Evangelische Verlagsanstalt, 13-14

Wijsen, F.J.S., 2014, '''Keep the conversation going": Regulating Islamic Revivalism in Tanzania', in T. Ndaluka & F. Wijsen (eds.) 2014, *Religion and State in Tanzania Revisited: Reflections from 50 years of Independence*. Münster: LIT Verlag, 197-205

Wijsen, F.J.S., 2014, 'Theology as Religious Studies: A Plea for Methodological Conversion', in J.N.K. Mugambi (ed.) 2014, *Endless Quest: The Vocation of an African Christian Theologian*. Nairobi: Acton Publishers, 290-302

Wijsen, F.J.S., 2014, 'Heil en heelwording in Afrika', in *Nieuwsbrief Medische Missiezusters* juni 2014: 3

Wijsen, Frans, 2015, *Christianity and Other Cultures: Introduction to Mission Studies*. Berlin, etc.: LIT Verlag, 266 pp., ISBN 978-3-643-90579-6 (pbk), €29.90 (= Einführungen: Theologie, 6)

[Most introductions to mission studies do not have a chapter on methods. The present introduction bridges this gap. It introduces students to mission studies from the perspective of how to do mission studies. Taking his studies of syncretism and inculturation in African Christianity as an example, Frans Wijsen defines the object of mission studies as cross-cultural Christian communication and advocates the practical-theological spiral as an appropriate method: observation, interpretation, evaluation, innovation. These steps cover everything a beginning scholar needs to practice mission studies.]

Wild-Wood, Emma, 2008, *Migration and Christian Identity in Congo (DRC)*. Leiden, etc.: Brill, xviii + 238 pp., ISBN13 9789004164642 (hbk), €98,00, $130.00

[Christianity and migration have greatly influenced society and culture of sub-Saharan Africa, yet their mutual impact is rarely studied. Through oral history research in north eastern Congo (DRC), this book studies the migration of Anglicans and the subsequent reconfiguring of their Christian identity. It engages with issues of religious contextualisation, revivalism and the rise of Pentecostalism. It examines shifting ethnic, national, gender and generational expressions, the influence of tradition, contemporanity, local needs and international networks to reveal mobile group identities developing through migration. Borrowing the metaphor of 'home' from those interviewed, the book suggests in what ways religious affiliation aids a process of belonging.]

Wild-Wood, Emma, 2010, ʹThe Making of an African Missionary Hero in the English Bio-
graphies of Apolo Kivebulaya (1923-1936)ʹ, in *Journal of Religion in Africa* 40, 3: 273-306
[Apolo Kivebulaya was a well-respected Ganda priest who, beginning in the 1890s, estab-
lished Anglican churches in Toro, Uganda, and in the Boga area of what is now Congo. A
CMS colleague, A.B. Lloyd, wrote three popular biographies of Apolo for a British reader-
ship that inspired the writing of others. This article examines the style and content of
Lloyd's biographies and explores the factors that influenced them, including Keswick
spirituality and boys' adventure stories. It demonstrates early twentieth-century expectations
of missionary heroism, and suggests that the way in which Apolo has been read in the past
has influenced his relative neglect in the present.]

Wilhelm-Solomon, Matthew, 2013, ʹThe Priest's Soldiers: HIV Therapies, Health Identities,
and Forced Encampment in Northern Ugandaʹ, in *Medical Anthropology* 32, 3: 227-246

Wilkens, Katharina, 2009, ʹMary and the Demons: Marian Devotion and Ritual Healing in
Tanzaniaʹ, in *Journal of Religion in Africa* 39, 3: 295-318
[In this paper I present the complex understanding of illness and healing in the Catholic Ma-
rian Faith Healing Ministry (MFHM) in Tanzania. By contrasting an analysis of the publica-
tions of the leader of the group, Father Nkwera, with guided interviews among the members,
I was able to develop a differentiated picture of the broad range of healing concepts within
the group. While Nkwera translates local spirit beliefs into an apocalyptic worldview that
associates physical healing with political critique—especially in the case of HIV/AIDS—his
followers situate the healing process within a framework of personal salvation.]

Williams, Corey L., 2009, 'Sociobiology and the Ontological Foundation of Ethics: Logical
Conclusions and Consequences', in *Leaven Journal* 17, 2: 17-23

Williams, Corey L., 2010, ʹWorld Religion, World Rankings, and Regional Statisticsʹ, in
Dyron B. Daughrity 2010, *The Changing World of Christianity: The Global History of a
Borderless Religion*. New York: Peter Lang, 1-4, 21, 43, 67, 93, 125, 159, 191, 223

Williams, Corey L., 2010, *Conflict and Peace in Nigeria: Comparing the Intercultural and
Ethnoreligious Interaction between Muslims and Christians in Ogbomoso and Kaduna*. Ma-
libu: Religion Division, Pepperdine University, 234 pp.

Williams, Corey L., 2012, ʹReligion, Conflict, and Tolerance in Global Perspectives: Metho-
dological Reflections from the Abuja ISA/RC22 Conferenceʹ, in *Politics and Religion* 6, 1:
161-168; full text at:
https://www.academia.edu/1232175/Religion_Conflict_Violence_and_Tolerance_in_Global
_Perspectives

Williams, Corey L., 2012, ʹWorld, Regional, and Individual Country Statisticsʹ, in Dyron B.
Daughrity 2012, *Church History: Five Approaches to a Global Discipline*. New York: Peter
Lang, 223-262

Williams, Corey, 2014, ʹResearching Belonging and Identity in Multireligious Nigeriaʹ, PDF
at:https://www.academia.edu/8520540/Researching_Belonging_and_Identity_in_Multireligi
ous_Nigeria
[Blog post for the European Research Council Project, ʹKnowing Each Other: Everyday Re-
ligious Encounters, Social Identities and Tolerance in Southwest Nigeriaʹ.]

Williams, Corey L., [no year], *The Numbers, Nature, & Future of Christianity in the Global
South*, 22 pp.; PDF at: https://edinburgh.academia.edu/CoreyWilliams; and at:
https://www.academia.edu/3252055/The_Numbers_Nature_and_Future_of_Christianity_in_
the_Global_South

Williams, Lewin L., 2009, ʹA Theological Perspective on the Effects of Globalization on Pov-
erty in Pan-African Contextsʹ, in Paris 2009: 88-109

Wimbush, Vincent L., 2015, ʹIt's Scripturalization, Colleagues!ʹ, in *Journal of Africana Reli-
gions* 3, 2: 193-200

[Rudolph Ware's fascinating book, *The Walking Qur'an*, does not address the broader challenges of scripturalization—that is, the process by which a text becomes ´scripture' and the powerful interests that this authorizing of text reflects and secures. Why, for example, does Ware's book appeal to a discussion of the classical tradition without addressing the ideologies that such a framing presupposes? Even as it claims a focus on an embodied engagement of Islamic scriptures in West Africa, Ware's book nonetheless fetishizes the text. It is an apologetic that does not address how, through the mimetic (scripturalizing) practices that are managed by the regime of scripturalization, people in West Africa and peoples throughout the world have manipulated their own and others' imaginations and have been manipulated in turn. This critique is a challenge to a different type of critical orientation—to social formation and human-making.]

Winch, Julie, 2013, ´"A Late Thing I Guess": The Early Years of Philadelphia's African Masonic Lodge', in Hinks & Kantrowitz 2013: ??-??

Witte, Marleen de, 2010, ´Modes of Binding, Moments of Bonding: Mediating Divine Touch in Ghanaian Pentecostalism and Traditionalism', in Meyer 2010

Witte, Marleen de, 2011, ´Fans and Followers: Marketing Charisma, Making Religious Celebrity in Ghana', in *Australian Religion Studies Review* (now: *Journal for the Academic Study of Religion*) 24, 3: 231-253

[Presenting a case study of the Ghanaian charismatic-Pentecostal celebrity-pastor Mensa Otabil, this article explores processes of marketing and mass mediating charisma in the making of religious celebrity. In order to grasp the convincing force of this 'Man of God', it moves beyond classical Weberian and theological understandings of charisma by looking at styling, marketing, and branding strategies. Thus analyzing 'the making of' religious celebrity in the broader context of Ghana's religious arena, the secular celebrity scene, and global charismatic Christianity, it argues that while part of the global charismatic movement with its jet set leaders and high tech styling, Ghanaian charismatic celebrities are also rooted in traditional modes of religious 'celebrity'. Otabil's charisma—or his fans' and followers' perception of his supernatural giftedness—derives largely from his being (crafted as) a national and international star. Despite clear similarities to 'secular' stardom, the specificity of religious celebrity lies, in the case of Ghanaian pastors, in how the contagious aura of celebrity connects to traditional beliefs in the power of religious specialists. The religious authority of African 'Men of God' such as Otabil thrives, I argue, on an embodied fusion of the mass mediated and marketed charisma of modern celebrity and the perceived power of traditional shrine priests as intermediaries between the human and the spirit world.]

Witte, Marleen de, 2014, ´Of Corpses, Clay, and Photographs: Body Imagery and Changing Technologies of Remembrance in Asante Funeral Culture', in Jindra & Noret 2014: ??-??

Witte, Marleen de, 2015, ´Media Afrikania: Styles and Strategies of Representing "Afrikana Traditional Religion" in Ghana', in Hackett & Soares 2015: 207-226

Wittenberg, Hermann, 2012, ´Wilhelm Bleek and the Khoisan Imagination: A Study of Censorship, Genocide and Colonial Science', in *Journal of Southern African Studies* 38, 3: 667-679

[In 1864, Wilhelm Bleek published a collection of Khoi narratives titled Reynard the Fox in South Africa, or Hottentot Fables and Tales. This article critically examines this foundational event in South African literary history, arguing that it entailed a Victorian circumscription of the Khoisan imagination, containing its libidinal and transgressive energies within the generic limits of the naïve European children's folktale in which the original 'nakedness' was written out. The extent of Bleek's censorship of indigenous orature becomes visible when comparing his 'fables' to a largely unknown corpus of Khoi tales, collected by the German ethnographer Leonhard Schultze during the Nama genocide in the early twentieth century. This has implications for the way the famous Bleek and Lloyd /Xam archive was subsequently constituted in the 1870s.]

Wood, Funlayo E., (ed.) 2013, ´Sacred Healing and Wholeness in Africa and the Americas', in *Journal of Africana Religions* 1, 3: 376-429
[In the roundtable discussion from the symposium "Sacred Healing and Wholeness in Africa and the Americas," held at Harvard University on April 13, 2012, participants discuss the ways in which the traditions they study contribute to the conversation on Africana religions and their roles in the maintenance of health and well-being.]

Wuaku, Albert Kafui, 2009, ´Hinduizing from the Top, Indigenizing from Below: Localizing Krishna Rituals in Southern Ghana', in *Journal of Religion in Africa* 39, 4: 403-428
[This essay reports on an aspect of Ghana's emerging Hindu religious experience; the localizing of the worship of Krishna, a Hindu deity and a globally circulating emblem of spirituality, in the context of the Radha-Govinda temple community in Accra, Ghana's capital. Representing the Ghanaian portion of International Society for Krishna Consciousness (ISKCON), this community seeks to perpetuate the Caitanyite Vaisnava heritage in this African worshipping society by implementing its policy of ´Hinduizing' local communities. Local worshippers are receptive to this new religion but do not succumb to the pressure to become Hindus in ISKCON's sense. They are resilient and invest this cultural import with local religious meanings, pressing its rituals into service as spiritual ammunition as they respond to pre-existing challenges and the new limitations that contemporary social transformations have imposed on them. The essay demonstrates how the meanings of lay practitioners who we often assume to be powerless, rather than ISKCON and its powerful local elite agents, largely shape the trajectory of the worship of Krishna in Ghana.]

Wuaku, Albert Kafui, 2013, *Hindu Gods in West Africa: Ghanaian Devotees of Shiva and Krishna*. Leiden, etc.: Brill, 346 pp., ISBN13: 9789004244887 (hbk), €134,00/$174
[Wuaku offers an account of the histories, beliefs and practices of the Hindu Monastery of Africa and the Radha Govinda Temple, two Hindu Temples in Ghana. Using historical material and data from his field work in southern Ghana, Wuaku shows how these two Hindu Temples build their traditions on popular Ghanaian religious notions about the powerful magicality of India's Hindu gods. He explores how Ghanaian soldiers who served in the colonial armies in India, Sri Lanka, and Burma during World War II, Bollywood films, and local magicians, have contributed to the production and the spreading of these cultural ideas. He argues that while Ghanaian worshippers appropriated and deployed the alien Hindu religious world through their own cultural ideas, in negotiating challenges their own worldviews would change considerably as they engage Hindu beliefs and rituals.]

Yasuo Matsun, Ami, & Minako Ishimara 2009, ´Filming Pilgrimage to Ya'a: Toward a Participatory Filmmaking', in *Nilo-Ethiopian Studies* 13: ??-??
[Ya'a, an Oromo village located in Beni Shangul and Gumuz Regional State in Ethiopia, is one of the most significant Muslim pilgrimage centers in Ethiopia. Ya'a became a pilgrimage center when a Tijani shaykh, AI-Faki Ahmad Umar, died there in 1953. This article is about the process of making the film titled *Pilgrimage to Ya'a*. Matsunami, the filmmaker, participated in the pilgrimage ritual and involved the residents of Ya'a in making the film. We describe how Matsunami accompanied a group of pilgrims traveling on foot and how the festival performed at Ya'a was organized by the residents. The film was screened at Ya'a in October 2007, and we also detail how the viewers, the residents of Ya'a, reacted to the film. This study reconsiders the collaborative approach to making ethnographic films and examines the possibility of a participatory filmmaking.]

Yong, Amos, & Estrelda Y. Alexander (eds.) 2011, *Afro-Pentecostalism: Black Pentecostal and Charismatic Christianity in History and Culture*. New York: New York University Press, 271 pp., ISBN: 9780814797310 (pbk), $30
[Black Christians have been integrally involved in every aspect of the Pentecostal movement since its inception and have made significant contributions to its founding as well as the evolution of Pentecostal/charismatic styles of worship, preaching, music, engagement of

social issues, and theology. Yet despite its being one of the fastest growing segments of the Black Church, Afro-Pentecostalism has not received the kind of critical attention it deserves. *Afro-Pentecostalism* brings together fourteen interdisciplinary scholars to examine different facets of the movement, including its early history, issues of gender, relations with other black denominations, intersections with popular culture, and missionary activities, as well as the movement's distinctive theology. Bolstered by editorial introductions to each section, the chapters reflect on the state of the movement, chart its trajectories, discuss pertinent issues, and anticipate future developments.]

Zappa, Francesco, 2015, ´Between Standardization and Pluralism: The Islamic Printing Market and its Social Spaces in Bamako, Mali', in Hackett & Soares 2015: 39-62

Zognong, Dieudonné, 2014, *Le christianisme outragé: la misère religieuse en procès*. Paris: L'Harmattan, 176 pp., ISBN 978-2-343-02353-3 (pbk), € 16.63
[The growing pauperization of the lower classes in Sub-Saharan Africa is giving birth to new religiosities; notably, a Christianity of misery, characterized by countless unemployed and street-smart individuals striving for survival. Such people have learned to exploit the socio-political liberalization of the '90s and they try their luck by proclaiming themselves to be prophets or chosen by God. They combine the Pentecostal rhetoric of 'prosperity gospel' with shamanic practices to sell 'miracles' to desperate and gullible people. The current and unprecedented 'religious' fervor has produced over 3000 prophets and prophetic assemblies in countries such as Cameroon, Nigeria or Congo-Kinshasa, where religious entrepreneurs are rapidly growing in influence among the poorer classes. At times this religious entrepreneurship goes along with criminal drifting, murder cases and offences to human dignity. How are these new figures of power becoming violators of human - civil, political, social and economic - rights? And how much of their existence is the result of corrupt governance?]

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THE AIMS OF THE AASR

The AASR was founded in 1992 for the purpose of promoting the academic study of religions in Africa, and the study of the religions of Africa worldwide, through the international collaboration of all scholars whose research has a bearing on the study of these religions. AASR is a regional affiliate of the International Association for the History of Religions (IAHR) since 1995.

AASR aims to stimulate the academic study of religions of Africa, in particular in Africa itself but also globally, in the following ways:

• By providing a forum for multilateral communications between scholars of the religions of Africa;

• By facilitating the exchange of resources and information;

• By encouraging the development of linkages and research contacts between scholars and institutions in Africa, as well as between scholars in Africa and those overseas;

• By developing publishing opportunities particularly for scholars based in Africa;

• By establishing a travel fund to enable scholars to attend academic conferences both in Africa and overseas;

• By organising conferences in Africa on topics relevant to scholars of the religions of Africa and panels on the religions of Africa in IAHR and other conferences held outside Africa;

• By publishing a bi-annual AASR Bulletin and maintaining an AASR internet site (http://www.a-asr.org) as major means of communication between scholars of the religions of Africa around the world;

• By maintaining an online directory of scholars in the field of the religions of Africa who have joined the AASR